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THE LIFE AND LABORS  
OF  
WILLIAM SHELDON

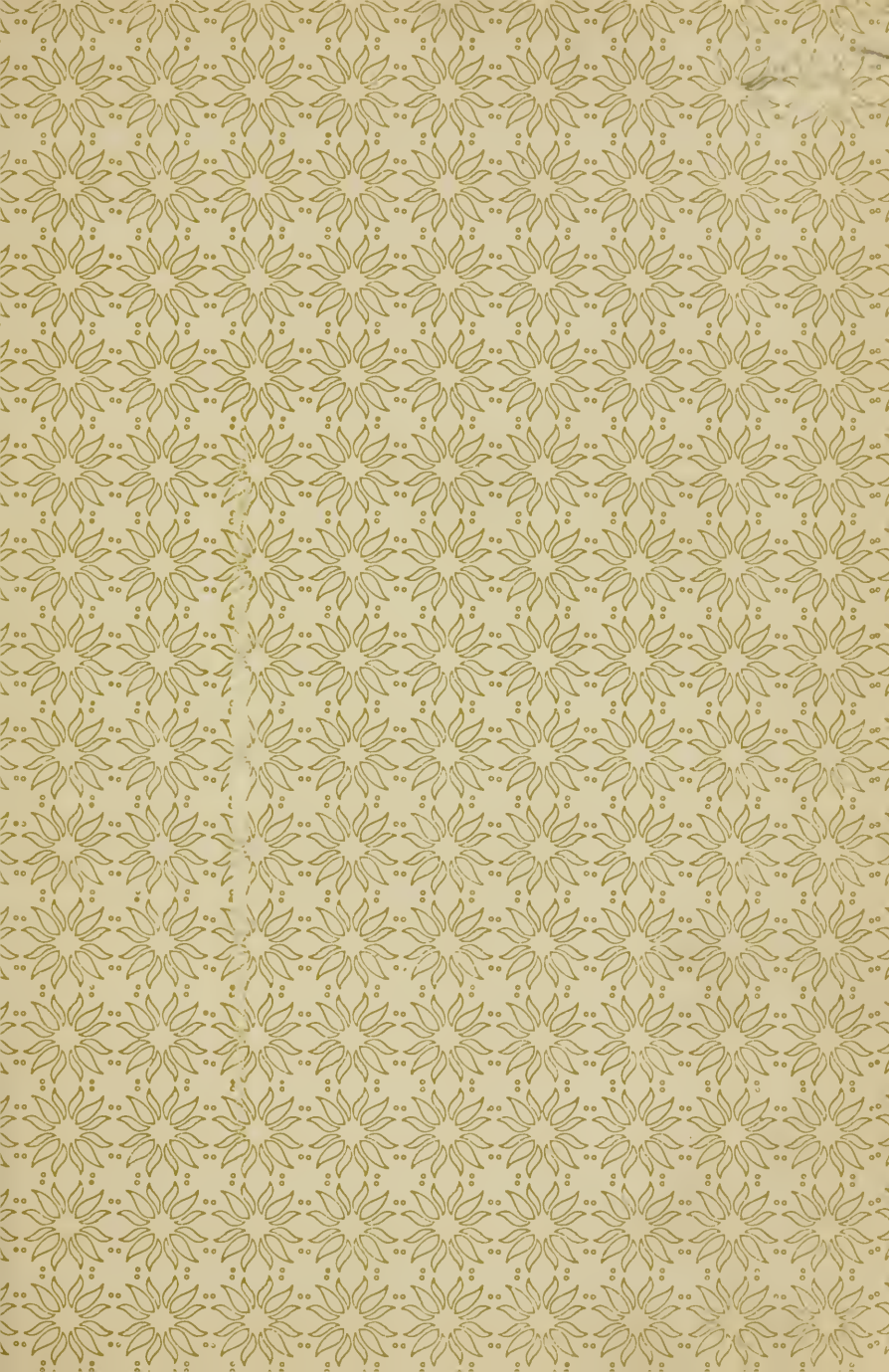
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Wm. Sheldon



THE LIFE AND LABORS  
OF  
WILLIAM SHELDON

WRITTEN AND COMPILED BY HIS DAUGHTER,  
LUCY SHELDON.

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*"Ecce, venio cito; et merces mea mecum est.*

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1902

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Sheldon's Legacy

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## PREFACE.

It may be thought that the author of this narrative has great respect for her father. She must own that this is the case. And being aware of it she has tried to be neutral, as it were, and to avoid immoderate praise; but may not have entirely succeeded in concealing her feelings. For this she humbly begs pardon in advance, and asks that a reasonable allowance be made for the fact that William Sheldon was her beloved father.

And blessed are the children who have a father in whom they can confide, and truly love and respect!

The writer fondly remembers many quiet, confidential talks between father and daughter, in which the two were brought into heart touch with each other, and a mutual understanding established, to a more than common degree, if we mistake not. These are now as greatly missed as their memory is cherished. Yes, blessed are we in having had such a father.

But as a historian we have tried to keep to facts, without exaggeration or embellishment. This style—of direct plainness—would have been most pleasing to the deceased. The writer has also endeavored to avoid invidious comparisons. She hopes that the narrative may be found sufficiently “brief and to the point.”

We are indebted first of all to *our mother* for much

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Sheldon's Legacy

of the material in this volume; to our uncle, D. D. Sheldon; to the World's Crisis; Our Hope; Messiah's Advocate; Dr. H. F. Carpenter; Bro. J. E. Derham; besides others mentioned in the work; but especially are we indebted to Eld. A. Armour for assistance in its preparation; and still later to the Committee who revised the manuscript.

We here add, after the book is in type, that some selected matter on subjects mentioned elsewhere, must be excluded for want of space. This will account for its non-appearance in this work, although it is prepared.

The motive prompting us to attempt this work, at the request of the Board of Directors of the W. A. C. P. Association, was that it might be of service to the Advent cause; and though prepared under very unfavorable conditions, we hope and trust and pray that God may use it, and bless it. We now leave it with the Lord and you; and trust the results with Him who can rule and over-rule all to his glory.

L. S.

BRODHEAD, WIS., *September*, 1902.

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## A MODEL PREACHER.

Is this not he?—The one who bears  
The impress of the Christ-life?—dares  
Be like his Lord. The one who walks  
In Jesus' steps. The one who talks,  
And also acts, to aid Christ's cause,  
And to maintain his sacred laws.  
Who doth the life divine reflect,  
By righteousness always bedecked.  
Safe pattern for his trusting flock,  
Because he's founded on the Rock,  
And build's as bidden by the Word  
Of his ador-ed Christ and Lord.  
Ah, surely that's the model true;  
The samples, though, are very few.  
    But one I've known,  
    Who thus has shown  
Himself, by God's own pattern formed;  
The Christian name his life adorned.  
Such William Sheldon long did prove;  
He Jesus and His truth did love,  
And held each word as true as He  
Who spake it;—sacred e'er to be.

First, making careful search for truth  
With all the energy of youth,  
He studied deep as years rolled by,  
And, living by ideal high,  
Exemplified by life and word,  
The teachings of his holy Lord,  
And gave his heart, his life, his all,  
To sounding forth Christ's mercy-call;  
And, though of most retiring mien,  
E'en bashful, modest, as e'er seen,  
Yet, for his Lord, was Peter-bold,  
And all God's counsel plainly told,  
As, with a heaven-begotten zeal—  
Received while he for grace did kneel—  
He, firm as Daniel, stood for right,  
And wrought, and preached, with holy might.

## A MODEL PREACHER.

Thus, valiant ever, in the van,  
 Despite opposing fiend or man,  
 Uncompromising, against sin  
 Led on, God's righteous cause to win.

No worldly gain allured his mind,  
 Nor danger made him lag behind;  
 Prospective honors, power, or cash,  
 Behind him he would promptly dash,  
 When placed as magnets in his sight  
 To lure him from the course of right,  
 Or lead him to forsake his post,  
 For one of ease; or, with the host.

No; he was not for sale: not he!  
 But faithful servant he would be,  
 Whate'er the cost. Whate'er the gain;  
 He still refused with much disdain,  
 The least detraction from God's right;  
 Or, that displeasing in His sight.  
 Nor would he sell the truth; nor sell  
 His Lord; nor 'gainst His will rebel,  
 Nor yet against the chastening rod:  
 Submissive ever to his God.

Though persecutions he did share,  
 Braved dangers, hardships, knew great care,  
 He gladly spent his time, his powers,  
 (Of which he had most princely dowers,)  
 Nor compensation sought below,  
 Believing God would still bestow  
 The measure of his need each day,  
 He wrought for Him,—secure his pay.  
 Without reserve, life's years he gave,  
 With joy and trust great ills did brave,  
 In candid fervor to proclaim  
 God's truths, and power, and Jesus' name.

Now rests he, on untarnished shield,  
 A soldier never known to yield  
 To foe. He "kept the faith;" he "fought  
 Good fight;" "laid up" the "crown" he sought.  
 He rests a while, his labors o'er,  
 While rich reward God holds in store.  
 Soon He will call him forth from earth,  
 To an immortal, glory-birth!  
 Ah! then the model, made complete,  
 Shall triumph over all defeat,  
 And in the perfect image shine,  
 Of his ador-ed Christ, divine.



Then loud and long God's praise shall ring  
While he the victor's song shall sing,  
And high the victor's palm shall wave  
O'er vanquished death, and empty grave!

THE SEQUEL.

So far as he God's mould well fills,  
And life of Christ through his distills,  
Thus far take note, and follow him;  
Nor let your light for truth grow dim.

JENNIE SHELDON BOWDEN.

*Brodhead, Wis.*



LIFE AND WORK  
OF  
ELDER WILLIAM SHELDON.

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“Know ye not that there is a prince and a great man fallen this day in Israel?”

At Brodhead, Wisconsin, on February 11th, 1902, a man of God closed his earthly career. Three days after, he was laid away to rest until the resurrection morning, when he will arise clad with immortality.

His had been a life of usefulness, and of considerable prominence, among his chosen people and others, and an account of his life and labors has been deemed advisable by some; though no person living can ever furnish a full account, or begin to do justice to the subject of this memoir.

He was, to use the words of our late and beloved brother, E. A. Stockman, and of brother H. E. Thompson, “A Denominational Man.” From boyhood his life was connected with the people known as Adventists, among whom he was a representative man in a broader sense than could be said of many; a leader, thinker, instructor, and an exemplar. Such was WILLIAM SHELDON, the subject of this memoir.

And we have buried him beneath the snow;  
But when the spring appears and flowerets blow,  
Some shall be planted o'er his grave,  
Foretokening

That in after years, when Christ shall come in power,  
What we have sown in dust, an earthly seed,  
Shall rise a heavenly flower.

—JAS. A. LIBBEY.



## CHAPTER I.

### BIRTH AND CHILDHOOD.

---

The Sheldons were of English Puritan descent. Three brothers came to America between two hundred and three hundred years ago. Wm. Sheldon's grandfather, Thaddeus Sheldon, was a captain in the Revolutionary war, and fought in the battle of Plattsburg, where Captain William Miller, of Advent fame, also was.

William Sheldon was the third of the seven children born to Hiram and Villars Sheldon, only three of whom lived to maturity. He was born November 15th, 1830, in the little inland town of Stockbridge, Vermont; that state noted for its sturdy sons. Dillon and Increase, his younger brothers, lived to see manhood.

When William was still quite young his parents moved from Vermont over into the state of New York, making their home for a time on a farm in Hampton, on the Poultney river, and but six miles from the home of William Miller, of sacred memory to every loyal Adventist; the man who so greatly moved the whole country with the proclamation: "Behold, the Bridegroom Cometh!" Was there an over-ruling power which determined that the neighbor boy should also herald the same proclamation later?

While a mere child he began to manifest a habit of thoughtfulness, and would sit on the floor in such perfect quiet for hours at a time, that his mother really feared he was not very bright; but when he became old enough to talk, she soon learned that the child was no fool. He would speak of things which showed that in his quiet, thoughtful moods he was pondering over subjects too deep for one of his years.

Among the earliest recollections of his boyhood was the fulfillment of the event foretold in Matthew 24th as one of the "signs," and which caused such great excitement. This was "the falling of the stars," on November 13th, 1833; and although just three years old he well remembered seeing it, and the excitement caused by the grand, unusual display in the heavens. This fact he mentioned but a short time before his death.

At the early age of three years William commenced his school days. In those days the teachers of schools "boarded around," each family in the district keeping the teacher for a specified time, which was apportioned according to the number of scholars attending from the family. A teacher, possibly in order to secure a good boarding place, started William to school at this age, going back and forth with him for a time, a distance of over two miles.

At that time the younger pupils had as many hours of school in the day as the older ones, and it was no wonder that they became weary during the long school hours. This soon became the case with our subject. Sliding down from his seat on a high bench, he would run to the large stove, in which there was no fire, take hold of the top of the large door, and swing out, "riding" the stove door, and blacking hands, face,

and clothing, to the merriment of the others. The teacher would lift him back to his place on the high bench, only to have the scene repeated again and again. It was fortunate for the child that he was so young and also a favorite with the teacher. In this little incident we see the early development of an element in his natural constitution which formed a strong characteristic of the man—activity and persistence—which enabled him to accomplish so much and to overcome many difficulties.

His inclination for study developed early. As he grew this inclination grew also, and he would read and study whatever he could get hold of. The Bible early became his chief delight, and as often as he could he would go to his room to read and study this book. Parents would call, "William, do this," or, "do that;" and he would reply, "Yes, in a minute;" but the minute would slip into many without his realizing it, so absorbed was he in his Testament.

When he was about ten years of age his parents again moved, leaving Washington county for the wilds of Franklin county, in the same state; settling in what is now known as Chateaugay. The journey was made down Lake Champlain by boat as far as Plattsburg, thence through the wilderness to their new home.

## CHAPTER II.

### THE COMING OF THE "MESSAGE."

---

When, in 1842, William Sheldon reached the age of twelve years, the country was being greatly stirred by the proclamation: "The day of the Lord is at hand: who shall be able to stand?" This message had a mighty effect upon the people as it was carried from place to place, from city to city, and from state to state. The attention of the people was arrested, and many were led to "search the Scriptures to see whether these things were so;" and being convinced of their *truthfulness*, were led to set themselves right before God and man.

The message was given to the church and the world as the result of prayerful and careful investigation of the prophecies of the Word of God, and their fulfillment in history, as understood by the leading protestant commentators. For it should be understood that William Miller originated no new interpretations: his purpose was to test the truth of the Bible by the fulfillment, or failure, of its predictions; so he accepted the expositions of the old and approved writers, finding them according to facts. Thus he was convinced of the truthfulness of the Scriptures.

But also these fulfilled and fulfilling prophecies had time measurements attached to them, which being interpreted in the generally received way, indicated



the end of time about the year 1843. This was according to the old commentators; but when they wrote that date was in the distant future, and thus not of interest to their generation. And also they had intimated that a great revolution would take place, after which prophecy would be clearer; thus in former generations the interpretation of the prophecies caused no stir, as the end was then distant. But William Miller found that in his day the time had almost run out; and the looked-for revolution, and the signs, had already appeared; therefore the judgment must be at the door. This being the legitimate conclusion from the legitimate and accepted expositions, the churches could not, and did not show his error: they hardly made any attempt to do so,—until the time passed. Remember, also, that the falling stars of 1833 were fresh in the memories of the people, and thus the heavens co-operated in bringing about the Advent movement.

We wish our readers would turn to the history of the early days of this proclamation and read concerning the message, and the power that propelled and accompanied it. It seems to us that no candid reader can peruse the Life of William Miller, who first in America sounded out the tidings that the judgment was nigh, without being convinced that he was a "chosen vessel" used of God at that special time for the special purpose of arousing the slumbering church and world to a realization of the proximity of the greatest of all earthly events, and to a preparation for THE SECOND PERSONAL COMING OF CHRIST.

About this same time the same message was being heralded elsewhere in the world, by messengers inde-

pendent of each other, who had studied prophecy for themselves. In Asia, as well as in Europe, the Rev. Joseph Wolff, a converted Jew, journeyed very extensively with the object of proclaiming this gospel to the Jews; but also preached it to Mohammedans, Hindoos and heathen. A Spanish Roman Catholic published in 1812 a work on "The Second Coming of Christ in Glory and Majesty," under the name of Ben Ezra; the Rev. Edward Irving, of London, published an English translation of this, and several volumes of his own on prophecy. Pere Lambert, in France; Hentzepeter, in Holland; Cunninghame, in Scotland; Faber, and many others in England, were also writing on prophecy in the years before 1843.

Miller did not long stand alone in this country in heralding the solemn warning. Being aroused by so peculiar and unexpected a message, pious men and women made haste to turn to *the Book* and investigate the matter. As a result of prayerful investigation many were led, yes, forced, to lay aside everything which concerned only their temporal welfare, and go, "run," with the same tidings.

The late Luther Boutelle in his "Life and Experiences," relates how, after listening to several lectures on the prophecies by William Miller, his wife said to him while reviewing some part of the evening's lecture, "Don't you believe that, husband?" He said, "Wife, it is Bible, but I hardly think I believe it." She replied earnestly, "Well, if it is Bible, why don't you believe it?" To this he replied, "When I believe it you will know it; for I will have to leave you and run with the message." He felt within himself that there was "salvation in it," and that he would "have to go."

So it was; the Spirit's power bore home the truth to men's hearts; and many like Boutelle were *forced* to leave home and *run* with the glad news of soon coming redemption for the saved, but the judgment of the world.

Some, like Boutelle, left the shoe-bench, others the plow, the mill, the store, the farm, and went, carrying the message which so gladdened their hearts. They went as they were, not stopping to polish themselves in school; went filled with zeal, fully believing the evidences which their minds had grasped; went in full faith, although not knowing where to lay their heads, nor what would become of their families in their absence; yes, men went, impelled by a power more than human.

They were sent of God to spread the tidings far and near and to arouse the people to prepare for the judgment. As a result of these efforts the country was swept by revivals of the deepest nature. The proclamation showed men the necessity of a speedy preparation for the event proclaimed.

As illustrative of some of its results we quote the words of one who was personally in the work, and who speaks from experience:

"The tide of Millerism, as they called it, rose higher and higher, until, like the rushing of many waters, it swept over the land. There seemed to be little else talked of. It was the theme of ministers, deacons, class-leaders, and praying bands; some opposing, but most impressed deeply with the subject.

"The spiritual in the churches fell in with it joyfully; saying, 'This is the truth! Glory! Hallelujah!' Such was the effect of believing that message that men

who loved the world and were covetous, became benevolent and gave to the cause of Christ and to the poor. Christ was a new Savior, the Bible a new book: so they felt. The word of God seemed to electrify all who believed this doctrine of Christ's soon coming. They saw a harmony in it, and an import they had never seen before. The work of redemption, culminating at the coming of Jesus Christ to judgment, was clearly seen."—*Life and Experiences of L. Boutelle*, pp. 40, 41.

It is not our intention to present doctrinal arguments here, but simply to relate circumstances and events; leaving the presentation of doctrine to a later part of this work, where it will be given in the words of the subject of this memoir, so far as possible.

Having briefly stated the fact of the proclamation of the message of Christ's near advent, and some of the results attending this proclamation, which was made far and near by those accepting it during those years, gathering force and increasing in number of adherents as time went on, until, in 1842, the messengers with this glad news reached the wilderness of northern New York, about the time that the subject of this sketch reached the age of twelve years.

## CHAPTER III.

### GETTING THE NEWS AND A BIBLE.

---

In 1842 a large union revival meeting was held in Chateaugay, during which there were one hundred and fifty professed conversions. These meetings were conducted by Elder Hawkins of the M. E. church, and Elders Isaac Adrian and Dudley, of the Baptist church, who had heard and were preaching the speedy coming of Christ. Many at this time embraced that doctrine, among whom were William Sheldon's parents.

William was among those converted. Of this event he has written:

"In 1842, being in my thirteenth year, I first heard the Advent proclamation; was convinced and converted,—subsequently went through the '43, and '44 experience with others, though young at the time." Also, "When but a boy, in 1842, being in my thirteenth year, I first heard the preaching of the Advent of Christ at hand—was *thrilled by it*, and entered the service of the Lord, believing the message was of divine origin. In 1843, and again in 1844, with many others we looked for the Lord, though but a lad."

In the spring of 1843 he was baptized by Elder Hawkins of the M. E. church. He was persuaded to enter the M. E. church as a probationer, but never joined in full membership. He often referred to having gone into "the porch" of the M. E. church. This

was before believers in the Advent were expelled, and compelled to be a distinct people, which came about after the "disappointment."

From this time on William Sheldon became very deeply interested in the study of the Bible. Boy though he was, his Testament became his constant companion. A short time ago a dear old lady of eighty-nine years, Mrs. S. Stewart, who knew him then, wrote us on learning of his death:

"How fast my mind went back to the time when I first knew him and his father's family; when he was converted; how he studied and improved his moments, always with his Testament in his vest pocket; and while plowing, when the horses would stop to rest he would sit on the beam of the plow reading his Testament."

This fresh pen picture from one who knew him well as a boy, shows his love for the word of God, his love for study, and the element of perseverance in his character.

Brother Wesley Day, also a neighbor during his boyhood, recently related how he engaged William, with others, to hoe corn; and how he would work just as fast as he could to get through his row, and then out would come his Testament, which he would read until the others had finished their rows. While this amused the men, they took pains to work slowly, so as to give the boy time to study his Testament.

The reader may be interested to learn how he came into possession of his *first Bible*. He was not satisfied with the little pocket Testament, but greatly desired a Bible, and often prayed for one which should be his own. This was not so easily obtained then as it is

now, but his desire was strong. And not long after his conversion he was sent on an errand some distance from home on foot, and to shorten the way he took a footpath through the woods, instead of following the road. When about a mile and a half into the woods, he found lying directly in the path before him a *dead fox*, which had been shot the night before. This he knew, for the reports of the hunters' guns had been heard, but the hunters were unknown to him. This fox had been hit, but had gotten away from the hunters, and there it lay in the path before him.

Fox skins were then in demand for furs, and in this skin he saw the possibility of his greatly desired Bible. He instantly grasped the thought that Providence had directed the finding of the animal. But right here a difficulty arose: he did not know how to remove the skin without injuring it for the market. He thought of a neighbor boy who had done such work, so he shouldered the fox and retraced his steps. The neighbor's son would not do the work for him without promise of one-half of what the skin would bring, and this promise was made, for that Bible was in his mind. He had next to dispose of the skin, but the market was eighteen miles distant, and to get there he must walk.

Starting early one morning with the fur over his shoulder, he footed over hills and through woods all of the eighteen miles, and disposed of the fur; receiving for it the sum of three dollars. To a boy in those days this was an immense sum; but only half of it was his. He hastened to a book store where he soon made purchase of a Bible, paying for it the whole of his share of the receipts, and the anxiously desired book was his.

How happy he was! He said it seemed as if he was treading on air, as he commenced to retrace the long homeward journey. He would sit down by the roadside, not to rest but to read, and so absorbed was he in this that it was long after dark before he reached his home. His heart's desire had been providentially placed in his hand, and he was satisfied and happy!

With such an early inclination to know and to love the Bible, and to search for and find the precious truths and beauties of that sacred book, it is no wonder that as a man he became "mighty in the Scriptures," and proved a blessing to many, being instrumental in the hands of God in "turning many to righteousness." Oh that we might to-day see more love for the Bible in the young and the old! and that of many more it could be said, "that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."



## CHAPTER IV.

### THE YOUNG MAN'S EDUCATION.

---

Young and old alike are exposed to temptations, and the manner in which we deal with them, and the lessons for good which we learn from contact with them, serve in the formation of our life character.

In the boyhood days of our subject, the use of liquors and tobacco was a common indulgence, and was considered no sin; even ministers joining with their parishioners in taking a glass, it being considered very uncourteous to allow a minister of the gospel, or any respected visitor, to depart from the house without bringing out a mug of cider or a glass of liquor.

In early boyhood the use of liquors and tobacco became to William Sheldon a sin, as contact with either brought to him a realizing sense of their injurious effects, hence leading him to consider indulgence in them sinful, at least for himself.

As an amusement, the young boys sometimes got up a hunt, in which all the boys around participated. Once the boys of two adjoining districts planned a grand rabbit hunt. They formed two companies, over one of which William was made captain. The company that was beaten was to treat the winning side. A place of meeting was arranged and the companies separated.

When the hunt was over it was found that William's

company had thirty-six rabbits, while the other company had eleven less, and had to furnish the treat. This was *drink*, something stronger than cider; and of this all partook, and William with the rest.

Soon he found that something was wrong; everything was in a whirl, and the ground seemed to rise up and strike him as he went his homeward journey. Having a mile and a half to go in this condition, he learned a lesson, and *never again* did he let intoxicants pass his lips.

So with tobacco. He was persuaded once to take a chew and a smoke of the weed, and this trial made him so deathly sick that he was convinced that it was harmful, and also, to him, sinful. Never again could he be persuaded to attempt its use.

Having once made up his mind as to the right or wrong of a matter he was very firm in keeping to his decisions, and could not easily be moved from what he considered to be the right. The early development of this firmness, in following decisions of right and wrong, was an element of character which followed him through life.

As a boy we have testimony that he was found to be trusty, truthful, honorable, and very conscientious, and these qualities made him useful to his teachers and others, and he was often entrusted with matters that could not be given to others with the same assurance of safety. It need not be said that in his manhood these characteristics remained, and made him a man of known integrity and sterling worth.

He was not satisfied with his early educational facilities, yet he ever made the best possible use of those he had at hand. He had an uncle, William

Sheldon, for whom he was named, who lived at Hampton, New York, and this uncle strongly urged him to return to that vicinity, so as to obtain better school privileges. This he was permitted to do; but he had no money with which to obtain an education. His uncle obtained work for him, and aided him what he could; and thus he was enabled to enter the Poultney Academy, a good school, located in Poultney, Vermont, just across the river from Hampton, New York. He worked at anything he could get to do that would aid him to attend school. During one year of his study here he was taken into the family of Dr. Beaman, of Poultney. It was through many difficulties and hardships that he succeeded in laying a good foundation here for his after studies and work.

While at Poultney Academy he became acquainted with two brothers, neighbors of his uncle, who were college graduates and excellent instructors—Professors Ralph and Rodney Richards. These men took a great interest in him, seeing in him what they thought to be more than common ability, and they offered to assist him later in his studies. Remaining some time longer with his uncle, he placed himself under their instruction, studying Greek, Hebrew and other branches. A deep friendship grew between them, and the brothers were always held in loving remembrance by their pupil, who long afterward named one of his grandsons for Prof. Ralph Richards.

By the time he was fifteen years old it was claimed by some that he was better posted on the Bible than many ministers. He often entered into conversation with preachers and others, upon Bible themes, and

always with his Bible in hand, ready to turn to a "Thus saith the Lord."

Many incidents might be related showing the early development of some of the elements which combined to make him "the man for the place" he was afterward to fill; but we now leave the quiet child and studious youth, with the prayer that some may be helped and encouraged in fortitude and faithfulness by this brief glimpse of the past.

We now proceed to relate some of the labors and experiences of our subject during his years of manhood, and along the line of his chosen life-work, in which his whole being was absorbed, and through which his influence extended over a vast territory, even reaching beyond the oceans—that work being the proclamation by voice and pen of the dispensational and "present truth;" namely: the *Imminence of the Second Advent* of the Lord Jesus Christ to this earth; and the doctrines of the *Nature of Man*, and of the *State of the Dead*, which are inseparably connected with that of the Second Advent, as showing *its necessity*; and also the exposition of the events related to, and accompanying the Advent, such as *Eternal Judgment Rewards and Punishment*; — and by no means omitting the declaration of the *Way of Salvation*, and the necessary *Preparation* in order to be accepted by the Lord at his coming.

Having been converted under the preaching of the Lord's soon coming, he accepted and loved that doctrine as a youth, and his faith and love strengthened and deepened as the years rolled on, so enthusing and thrilling his very being that he could not help but devote his life to that cause; though had he

followed his natural bent he would have become a lawyer, instead of a minister of the gospel, and of a most unpopular and even despised message. It was the late Elder Hiram Munger, we think, who said: "God spoiled a mighty good lawyer when he made a preacher out of Sheldon."

## CHAPTER V.

### CALLED TO CARRY THE FLYING ANGEL'S MESSAGE.

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When the blessed hope of the Lord's near return was first preached in this country, it so took hold of large numbers of men that it resulted in the going out of many to tell the story and carry the news, and the holding of special religious services in many different localities. Preachers would stay a few days in one place and deliver the word, then pass on quickly to another place; thus keeping actively in the field, often until physically worn out.

The people also were so absorbed in the preaching, that often they left home and went to attend the meetings being held in some other town, so desirous were they to hear more on this subject. One whom we have talked with followed Mr. Miller's meetings for six weeks, as a hearer only. The preaching was accompanied by such power that men were drawn to listen, going for miles, on foot or otherwise, to get to hear the Word.

It was then a common occurrence for William Sheldon to go from one place to another to be in attendance at meetings which were being held in different parts of the state, here and there, just as places opened, or could be opened. These trips were made on foot, and he would even venture so far as forty

miles away on foot, so deep was his love for hearing the gospel; and he soon became well known to preachers of "the message" in northern New York, and it was predicted by them that he would become a preacher.

At a grove meeting, held in 1848, at Chateaugay, New York, at which several ministers were present, Bro. Sheldon was persuaded, at the age of eighteen, to make his first public effort to preach. There was a certain bashfulness and reserve in his character, which made it very hard for him to think of speaking in public, though he had some boldness in private conversation, which led him to defend, if necessary, what he believed to be true and right.

Up to the time of this grove meeting he said he had never even given an extended testimony or exhortation in public. He would always testify, though in a few words, never to exceed two or three sentences; his diffidence was so great that he could not muster up courage to attempt more.

He was now urged to attempt to preach. What an undertaking! Yet his heart's desire lay in this direction, and amid the prayers and blessings of the ministers present he stepped forth with his little Bible in hand—the same one before mentioned, and which he continued to use during the early years of his ministry—and commenced to speak to the gathered people in the open grove, using as his text the words: "I am the way, the truth, and the life."

He had spoken about fifteen minutes when a heavy thunder-shower suddenly came up, causing all to seek such shelter as there could be obtained, the audience filling up the platform, which had been put up of

rough boards and covered with the same for a shelter for the speakers.

Here they waited, the preachers often expressing the wish that it would stop raining so that Bro. Sheldon could finish his sermon; while Bro. Sheldon secretly hoped it would *not* stop raining then, for he had gone as far as he could anyhow. The rain continued, so he was saved the embarrassment of a complete break-down in his first public attempt. Possibly that shower was divinely directed.

His second attempt, made also there, was with better success and without break. His third sermon, given when just past nineteen years of age, was the beginning of a series of over thirty sermons, one after the other.

During this protracted effort a Mormon elder came around to fill a forenoon appointment in the same house he was occupying. This man made a raid on the "Millerites," and of course on what Bro. Sheldon was preaching. This aroused him, and at the close of the meeting he jumped up on a seat and gave notice that the morning's discourse would be *reviewed* that evening. This notice filled the house to overflowing that night, and he took up the subject, holding the audience two and one-half hours.

As a result of this, his first protracted effort, quite a number were converted—over forty, if we correctly remember the statement—and brought to see the light of the truth.

From this on he entered fully into the work of the ministry, visiting and preaching in many places in northern New York and Canada West, answering calls or opening up fields in which to labor.



In the summer of 1849 Eld. R. V. Lyon visited Chateaugay and held a tent meeting which resulted in a number of conversions. In this meeting Bro. Sheldon assisted, and from that time on for a few years he was associated in work with Eld. Lyon, to quite an extent, laboring in New York and Canada. Eld. Lyon was a very peculiar man, somewhat rough, perhaps, in his ways, yet he did a good work. Riding along the roadway to fill an appointment, on seeing a man in the field he would stop, hail the man, call him to the road, and then give him notice of his meeting something like this: "Say, there is a Lyon going to roar down at the school-house to-night. Come down and hear him." And then he would whip up his horse and ride quickly away, leaving the man by the fence too astonished to speak. He easily drew crowds.

In the year 1851 a conference of Adventist believers was held in Chateaugay, at which, on the 21st day of September, Bro. Sheldon was ordained to the work of the gospel ministry. We give below a copy of a document in our possession, which speaks for itself:

"TO ALL CONCERNED.

"I do hereby certify that Bro. William Sheldon, of Chateaugay, Franklin county, New York, was set apart (ordained) by myself to the work of proclaiming *all* of God's revealed truth, and to attend to all those duties which the great Head of the Church has enjoined upon those whom he has called to this work, according to the rule given in his Word; on the morning of the 21st of September, A. D. 1851, at Chateaugay, Franklin county, New York.—R. V. LYON,

"A proclaimer of the doctrine taught by one Jesus of Nazareth, whom the Jews crucified."

The late Elder D. T. Taylor assisted in this ordination service, as may be learned from the following extract taken from a communication written by Bro. Sheldon and published in the *Bible Banner*, when he and Bro. Taylor were appointed corresponding editors of that paper, in 1876:

“We are glad that its pages are to sparkle with productions from the able pen of Bro. D. T. Taylor. If his pen is hereafter inspired by the spirit that moved it in other days, many hearts will be comforted, and many minds enlightened. He held our trembling hand over twenty-six years ago when we entered the ministry, and we now cheerfully grasp his *editorial* hand as a co-laborer in this new department.”

In giving himself to the gospel ministry, Bro. Sheldon had first “counted the costs,” and knew full well that some of the experiences through which he would pass would be anything but desirable. But, “choosing rather to suffer affliction with the people of God,” and “esteeming the reproach of Christ,” and last day truth, “greater riches than the treasures in Egypt,” he deliberately entered the work, and gave a life-time to the cause he loved dearer than life itself.

The upbuilding and defense of a cause lacking popular favor, and whose advocates were looked upon with contempt and treated with scorn, ridicule and persecutions, was the work he chose, and ever sought to accomplish; and the hardships and trials through which he afterwards passed never once availed to tempt him to desert the path of his early choice.

## CHAPTER VI.

### EARLY WORK AND OPPOSITION.

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For about three years after his ordination Bro. Sheldon continued to spend most of his time in northern New York and Canada West, preaching as the way was opened to him, or himself opening up fields in which to labor and spread the glad tidings of soon-coming redemption. During this time he passed through many remarkable experiences, some of which showed that the savage in human nature had not been all eliminated.

In three Canada towns he was forced to face mobs composed of roughs and Roman Catholics: in Matilda, Whitby, and Merrimac. While preaching from the chart, treating upon historical and prophetic facts, mention of Rome and the papacy was, of course, made. Opposers of the Word, some of whom were members of churches, decided to use the references to papal Rome as a means of inciting the Roman Catholics to break up the lectures by violence; so they made reports to some Romanists, and did not hesitate even to misrepresent. The next night quite a large number of that element were present, but with no good intentions, for they came on purpose to break up the meeting. Bro. Sheldon had on a new suit of clothes, and as he stood in the pulpit

declaring the Word, suddenly a shower of rotten eggs flew around him, hitting him and the desk by the dozen. His new suit was ruined. He remarked that those were the *softest* arguments his opposers had to furnish, and went on and finished the service.

Not having succeeded in breaking up the meeting that night, they returned next night in greater force. This night good eggs were thrown at him—the supply of bad ones having been exhausted on the evening before. Also a number of *stones* were thrown, but none of these hit or hurt him, though one coming within a few inches of his forehead dropped directly down without touching him, as if it had there met an invisible wall. These, he told them, were the *hardest* arguments they could present.

He finished this service fearlessly, the mob hooting around outside, and intending to do him bodily harm when he should come out of the church. At the close of the service a hurried consultation was held by the brethren. All the lights were extinguished at once, and gathering around him in numbers they all stepped out together into the darkness, and mingled in the crowd without his being recognized by the howling mob; and “he, passing through the midst of them, went his way,” being taken to a house in another part of the town to remain that night, where no one suspected he would go. The mob, infuriated because their plans were foiled, howled around until near daylight, threatening to kill him if they but found him.

Thus the Lord’s protecting care was manifested, and no harm was permitted to befall him for declaring the Word of God.

Again. Brother Sheldon was invited to the town of Whitby, twenty-eight miles east of Toronto, and arrangements were made for meetings, and a place secured for three nights. Bro. J. D. Foster, who entertained him during his stay there, and who made the arrangements, furnished the following account of another mob experience. He said:

“I was very much taken up with the young man, and had high hopes of a good time on my part, and a great treat for those who would come to hear. The first evening he preached an impressive Bible sermon. Some of the church-members heard it, and there was so much Bible that contradicted their belief that they made up their minds he should not preach any more there; and they planned to break up the meetings with eggs. We knew the leaders, who were sons of certain pious ones whose faces were as long as the names they bore.

“Well, the second night was a warm, pleasant evening, the doors and windows were open, and, for a small place, a large congregation gathered. Brother Sheldon stood up with Bible in hand, and announced his subject, and spoke for perhaps fifteen minutes. He stood at the rear end of the hall, facing the door, when suddenly there came a shower of eggs, many dozens all at once. Two hit him about his shoulders, and one on his forehead. It was a shock to me. The congregation never moved. Bro. Sheldon took his handkerchief and wiped his besmeared face, and continued preaching.

“About half an hour afterwards the mob came back and pounded on the siding outside, and tossed a stone or two through the window. One stone hit my wife’s

hand, which happened to be on her baby's head, as he lay asleep on her lap. That hand saved the child; and for some reason unknown and inexplicable it did not injure her. I do not think they intended to hurt anyone, but aimed for the space around the altar.

"Well, we stayed, and he finished his sermon with the utmost courage and firmness. His voice did not falter, yet he was compelled to dodge once. After all these stones had been thrown, some one went and stood in the door to protect him, and to watch. The next day he went on his way."

Ministers of to-day know but very little what it cost an half century ago for a man to step out and attempt to "declare all the counsel of God." Persecutions of a violent type were then common, as some living witnesses can still testify, and these know that the above accounts are not overdrawn; and much more could be added which would show that it took men who could, and did, rely on a more than human power to take them safely through the experiences endured in the earlier days of our existence as a "called of God" people.

We will here subjoin part of a letter written by Elder D. A. Dickinson, then of Iowa, which records another like instance. He wrote:

". . . I must record this meeting at Dubuque. There was one Adventist family that went from Cascade, and there were a few Germans, Lutherans, I think, who had become interested hearing Eld. Grant, and it was thought best to get Bro. Sheldon and have a tent meeting. So Eld. P. W. Hough and I went to help. Bro. Sheldon came and we pitched the tent, and he put up his chart, and for a few evenings we

had comparative quiet. But soon the Irish Catholic element got wind of what was meant in the chart, and began to make a disturbance, and if ever I had my hands full of business it was then while Bro. S. was preaching. Of course, Bro. Hough helped all he could, . . . he stayed with me and slept in the tent and took turns watching, for we expected the tent would be torn down, in fact some guy ropes were cut; but the greatest disturbance was made during preaching. Bro. S. had at that time a little impediment in his speech, and the young Irish girls and boys would mock him, right to his face. He did not mind it at all but went on pouring out the truth of the little horn of Daniel.

“We made an appeal to the Mayor for protection, but that functionary was himself a Catholic, . . . and we concluded that the police would be Irish too, and would not be any help to us. So the meeting ran on over the next Lord’s day, and such a time as we had on that Sunday! . . . Elder Hough and I went outside and walked around the tent to prevent it from being torn down. I have often wondered how we ever went through that evening and came out as well as we did.”

It may be in place here to insert a short extract from *THE WORLD’S CRISIS* of March, 1866, to show how these pioneers felt and reasoned concerning

“THE ADVENT PEOPLE AND FAITH.

“The Advent people are a distinct people, and came into existence under a prophetic proclamation. That proclamation portrayed the speedy termination of all earthly kingdoms, and the establishment of the

kingdom of God on earth. It is true that this event was looked for at too early a date, but this did not in the least invalidate the truthfulness of the great proclamation—the nearness of the event, unmistakably indicated by the fulfillment of prophecy. And if this proclamation, which gave us an existence as a distinct people, was not all error, it is still a proclamation due a slumbering church and sinful world. If this is really so, we have a specific message to sound in the ears of this last generation, and but a short time to do it in. Let us, then, either conclude that the proclamation which has given us birth as a distinct people is a *delusion*, or let us *go to work in earnest and sound the alarm*, even if it does require a sacrifice at our hand. If it is a truth at all, it is a truth of unparalleled magnitude and interest involving the return of Christ from heaven, the resurrection of the sleeping saints, the end of mercy's day to the wicked, and the introduction of Messiah's kingdom. And with events like these but a step before us, can we feel indifferent, and be inactive? For more than a quarter of a century has this solemn message been proclaimed, and we are now being crowded into the extremity of the circle of time in which the prophetic measurements must terminate.

“As a people we should now be all astir with heavenly zeal, warning sinners to prepare, and feeding “the household of faith with meat in due season;” for, “blessed is that servant, whom his Lord, when he cometh, shall find so doing.” Our duty is plain. Our work is before us. Will we do it? God help us.

“WM. SHELDON.”



## CHAPTER VII.

### A LARGER FIELD.

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Among Bro. Sheldon's early co-laborers in his home vicinity were such men as D. T. Taylor, J. B. Cook, O. D. Gibson, W. M. Sutherland, M. Batcheler, and R. V. Lyon. But his labors were not to be long confined to his home and its surrounding districts, he was destined to extend his work into a larger field.

Mention has already been made of his association in work with Elder R. V. Lyon, whose home was in Woodstock, Ct. Elder Lyon arranged a preaching tour which should take Bro. Sheldon into the East, and they started together from New York state early in January, 1853, to travel toward New England. They stopped first at Hebron, N. Y., where Bro. S. preached twice; thence went to Pownel, and other points in Vermont; then into Massachusetts, preaching at Northfield Farms, Springfield, Greenfield, Worcester, and other places; also at several points in Connecticut.

Returning, he preached in several other Vermont towns, and again visited Hebron, N. Y., going from thence to his old home at Hampton, where he also preached. Here he visited the grave of William Miller, who died on Dec. 20, 1849. Only a few weeks before the death of Father Miller, Bro. S. had visited him in his home for the last time. Here it will be

interesting to read a brief record which Bro. Sheldon has left, concerning his personal acquaintance with that man of God. His account is as follows:

“My first remembrance of Wm. Miller of Hampton, N. Y., dates back to 1837, when but a school boy living in the same town. I had previously heard of the ‘Prophet Miller’ living in another part of the town; but one day two teams were passing my father’s house, driven by boys: one tried to pass the other, and in so doing one conveyance was capsized, and Miller was thrown out, and slightly hurt; his suspenders being broken in the act; and he came into my father’s house for repairs, and to wait till his boys captured the runaway horses, which they were driving. I always remember the statement of Miller, made on entering the house,—‘The boys deserve to be whipped for running horses;’ but I never learned whether the boys got their deserts for the deed, or not. This was my *first* sight of Miller.

“Subsequently my people moved to another part of the state; and in 1840 a terrible tornado visited the section, mowing down the forest like grass before the scythe; and in witnessing the scene I feared that Miller’s prophecy was about being fulfilled. In 1842, being then in my thirteenth year, I first heard the Advent proclamation; was convinced and converted—subsequently went through the ‘43 and ‘44 experience with others, though young at the time. In 1847, I went back to Hampton on a visit, and heard Miller speak on Hampton Hill. In 1849 I went back again (I had then commenced preaching), went to Miller’s house, and took dinner with him. He was then entering his last sickness, though not confined to his

bed. He died the same year. So my ministerial career began a few months before Miller's ended. He was a man of God, having the message of God in the main, *minus* a premature expectation. He sleeps in Jesus, soon to awake."

In the early part of 1853, Bro. Sheldon also took a trip to Rochester, N. Y., where the publishing house which sent out the paper called the *Advent Harbinger* was located. To this paper he early began to send the productions of his pen, for when quite young he had begun to develop his talent for writing, and in this branch of the Lord's work he afterwards became widely useful. At this time he arranged there for the printing, later in that year, of his first printed work, a pamphlet of 187 pages, entitled, "The Gospel Vindicator." For a time after this Bro. S. was associated somewhat with the labors of Joseph Marsh, the editor of the *Advent Harbinger*.

In the latter part of this same year a second trip into New England was made, and appointments were arranged for some meetings in the city of Southbridge, Mass., two and a half miles from the little village of Sturbridge, the home of Sylvanus Stone, a man who furnished a "pilgrim's home" for Adventists. This Bro. Stone and his wife had early embraced the Advent views, and had been "cast out" from the Baptist church as a consequence. Their home was always open to those of "like precious faith," and many ministers and others were gladly entertained time and again in that hospitable residence.

On January eighth, 1854, Bro. Sheldon wended his way from Woodstock, Ct., to this Bro. Stone's home, which was to be his stopping-place during his South-

bridge appointments. When within a few steps of the house, the door suddenly opened and there appeared from within a young lady, a daughter of the household, with a pan of water in her hands. Seeing a young man before the door, she slammed it shut, and rushed out of sight into a back room.

Some years ago, Elder John G. Hook, who in those days frequented that home, described to the writer in his own quaint style, this same young lady as she appeared in those days, as being "young, and fresh, and beautiful;" be that as it may, that young lady was the one whose life was afterwards linked with William Sheldon's, for a period of over forty-eight years.

To another member of the household who admitted him to the house, the young man announced that he was William Sheldon. Bro. Stone was sent for, and came in and was introduced to "Bro. Sheldon." He looked him over, and said, "This is not Bro. Sheldon of the *Harbinger*." But he declared that he *was*. Bro. Stone insisted that he *could not* be; for *that* Bro. Sheldon was *an old man*, and that he must be a son of the *Harbinger* Bro. S. But the young man persisted in asserting that, "I am he." He had already become widely known by his writings; and many who knew him only by his writings had received the impression that he was then a man well advanced in years.

Up to this time Bro. S. had held somewhat to "Age-to-come" views. These were advocated by the *Harbinger*, and by several of his co-laborers at that time: Bro. Stone also held to the same.

In his discourses at Southbridge our brother brought in this theory somewhat, and when, after returning to

the house, the family talked over the sermons with the young minister, the daughter before referred to spoke out plainly *against* the theory of an "Age-to-come." Quite a family discussion followed, with the result that from that time the young minister *sealed his lips* on *that* subject.

About five years afterward, when he had been in the West for some time, Bro. S. wrote a series of articles, coming out clearly and entirely *against* a future probation for any; and from that time on he was fully committed to the opposition of that error.

This episode illustrates a strong characteristic of his. If a doubt as to any point arose in his mind, he sealed his lips on it until he had made a thorough investigation; and not until he became thoroughly satisfied, after careful and full investigation of the subject in all its bearings, and prepared to defend his position on all sides, did he proclaim his views regarding the matter. But when thoroughly posted, and convinced as to the right and wrong of a subject, he never hesitated to speak out on it, and did so with much positiveness.

Elder O. M. Owen has written thus:

"I am so organized that I am specially drawn to one who has positive convictions concerning what is truth; and who has, moreover, the courage to proclaim the same. Such a man was our beloved Bro. Sheldon."

And we will just remark here that his well-known positiveness was not mere wilfulness, or egotism, but was because his convictions were not *second-hand* ones, borrowed from somebody else,—as they too often are. That kind of "views" can be easily taken up; and as easily laid aside, *upon occasion*; but William Sheldon was not that kind of a man.

After examining and committing himself against the so-called "Age-to-come" error, he was never "side-tracked" by any of the various "-isms" which have arisen to draw off, divide, and confuse the body of Adventists. All such points as the keeping of the "Seventh Day Sabbath;" the "Non-Resurrection of the Wicked Dead;" and so on, were thoroughly investigated, totally rejected, and we think sufficiently refuted by him. These theories have been dealt many a hard blow by his voice and pen. We think it safe to say that no one has kept more closely to the "main track" of Adventism than Bro. Sheldon has, since his relinquishment of whatever Age-to-come-ism he had been associated with.

## CHAPTER VIII.

### MARRIAGE. REMOVAL WEST.

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During the summer of 1854, Bro. Sheldon turned his face Westward, and took a trip through the then new country, looking over that field to see what prospects there were for work, and for securing a home. Returning late in November, he spent a short time at the home of his parents in Chateaugay, then wended his way on into Massachusetts, to the home of the one he had chosen to share with him his future life.

With Miss Areli M. Stone, of Sturbridge, Mass., fourth daughter of Sylvanus Stone before mentioned, he drove the few miles between Sturbridge and Woodstock, Ct., to the home of Elder R. V. Lyon, where, on the thirteenth day of December, 1854, the ceremony was performed by Elder Lyon which joined their lives "for better or, worse," and "until death" should them part. He was in his twenty-fifth year, and she in her nineteenth; and in making this choice of a life companion he showed rare good judgment, and it proved to be the best step for himself that he ever took, for in her he found a companion most helpful, able, willing, *faithful*, and sympathetic.

"Whoso findeth a wife findeth a good thing, and obtaineth favor of the Lord." "A prudent wife is from the Lord."

In his wife Bro. Sheldon found a companion who became the uncomplaining, willing partner of his sorrows as well as of his joys. She left a home of comfort, left father and mother, brothers and sisters, relatives and friends, and went with him into a wild, almost uninhabited country, to aid in making a home for themselves, and in carrying the message of redemption to a judgment-bound people. Together they shared the uninviting life of a pioneer in a new country, starting with nothing but their hands and brains to do with. They did not commence "where their parents left off," as so many young people now think they must.

Many were the years of toil and privation, mingled with sorrows and joys, until they secured for themselves a home with moderate comforts. Yet through all these she proved herself the willing, uncomplaining, devoted, true partner, such as is rarely seen under similar conditions, for the lot of an Adventist preacher's wife was then peculiarly trying. And when it came down to the years of intense physical suffering which it became his lot to endure for seven long years, never could there be a more faithful, patient, willing companion, helper and attendant than she proved herself to be, by night and by day. *Self* was always her last consideration, and no words of complaint at her lot were ever heard to escape her; although at last she was physically entirely worn out, yet she was *helped* to continue her ministrations so that no stranger was called to do what had to be done for her husband, and which would have been very repugnant to him.

In Sister Sheldon Bro. S. found one who was in perfect sympathy with him in his faith, and in his chosen life-work, and who was always a helper and not a hind-



erer in his ministry, though he labored in an unpopular cause, and she with him was in consequence subjected to privations, hardships, and the lack of many comforts which might have been theirs had they taken other callings, or connected with a more popular church. Not every man is blessed with such a wife.

For about two years after their marriage they made their home mainly at Sturbridge, from which point he labored constantly in New England, taking his wife with him on some of his trips. During this time their first child, a daughter, was born, but she lived only a week, and was buried in Sturbridge.

Together they spent some little time at North Adams, Mass., and vicinity, and near that place he performed the marriage ceremony for Bro. and Sr. Marshall McCulloch. From this region a few families decided to "go West," and settle, and Bro. and Sr. Sheldon decided to turn their faces Westward also.

After farewell visits in Massachusetts and New York, they took passage, in early spring of 1856, on an old lake propeller at Ogdensburg, N. Y., on the St. Lawrence river, proceeding upward through Lake Ontario, "The Locks," and across Lake Erie, as far as Toledo, Ohio. At Toledo, they took the cars to Chicago, Ill., then crossed the state of Illinois to Dunleith on the Mississippi river, where they took boat passage up the river to Hastings, Minnesota. It took about two weeks to make this journey, travelling then not being so speedy as now.

Their Massachusetts friends, Calvin and Luther Rice and their families, and their sisters, Mrs. Duby and Mrs. Cook and their families, had preceded them about a month, and had settled in Dakota county, Minn., in-

tending to make homes for themselves in that new country. Not having decided where it was best to locate, Bro. S. left his wife in Hastings, with a family he had known some years before in York State, and went on a prospecting trip of some two hundred miles, on foot. Returning, they decided to go to the settlement made by their friends, the Rices; but the few goods they had shipped from the East had not reached their destination; so cloth for a tent was procured, and they proceeded to the township of Vermillion, in Dakota county, near to a point afterwards called Castle Rock on account of a prominent rock standing there.

Here they took up a claim, living through the summer in a tent, and sleeping on the ground. During the summer a "claim shanty" was built, of material brought about twenty miles. This building consisted of one room, 12x14, with one door, and a half window; and only half of the space had boards for a floor. Later, it was enlarged, making two rooms, in which were two doors and four windows.

From this point we will let Bro. S. tell of his experiences for a period of time, in his own words and style of writing, which will be far more interesting and thrilling than we could possibly make it. This narrative of experience which follows was written by him, as near as we can estimate, sometime back in the "seventies," probably twenty-five, or more, years ago, but it is nevertheless just as interesting as it would be had he only recently penned it. The reader will probably wish with us that he had dwelt more fully on details.

## CHAPTER IX.

“WESTERN PIONEERING IN THE ADVENT CAUSE.”

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“Pioneering in almost any cause stands associated with hardship, deprivation, and sacrifice, to a greater or less extent; and especially is this true in an unpopular cause, however good that cause may be; but more especially has this fact been demonstrated in promulgating the Advent doctrine in new fields throughout Christendom.

“But this is too wide a field to survey at present, so we narrow it down to the one single feature,—Western pioneering,—as a mere sample of what has been done in many cases, and as an exhibition of the principle put forth in the old adage: “*Whatsoever has been done, may be done.*”

“To-day we gaze upon an Advent cause in the West which once had no existence; and though it is still small compared with what we could wish to see it, yet it is large compared with what it once was. This leads to the query: Was this cause originated without a struggle?—Far from it.

“It required pioneering interwoven with sacrifice, poverty, privation and actual suffering. It was planted by men who loved the truth of God more than salary. They could not be deterred from their work

by pinching poverty, nor be turned aside by bitter persecution. Men of larger salaries and smaller brains tried every means they could devise to hedge up their way; but still they kept at their work, nor did they work in vain.

“Wind and tide were against them, but they manfully struggled against all opposing elements and planted the noble flag of unpopular truth here and there; and leaving friends to defend it, they passed on to plant it elsewhere.

“To illustrate the working of this pioneer principle, a brief outline narrative of personal experience might serve a good purpose, if it were not liable to be branded as a display of egotism not in harmony with the modesty that should characterize a minister of Christ. And yet I cannot better convey a faint conception of pioneering life in the West, than by an outline recital of early labors in the midst of deprivations.

“In so doing, it would swell the narrative to too great dimensions to relate the numerous instances in which we waded the deep snows, through forests and over prairies for long miles, to reach appointments; often breaking our own road from one settlement to another; sometimes with the thermometer twenty degrees below zero, freezing us on the trip; sometimes receiving less than a dollar in money for a hard month’s labor, till an opening was made, and an interest established. Often have we slept by our lone camp-fire in the woods,—*minus* the camp, unless we could call self a camp. And the recollections of such scenes are sweet to-day, for the sacrifice was in a good cause. But we proceed more definitely to give

## "AN OUTLINE REMINISCENCE.

"In the spring of the year 1856, I removed from the East to the great West, first locating in Minnesota Territory, county of Dakota, settling in a township then called Vermillion, after having first taken an exploring trip on foot, of about two hundred miles; preaching as the way opened, in private houses. This trip on foot gave me a fair view of the new territory and an insight into the sacrifices that must be made to reach the destitute people, as not a penny was received by way of remuneration for services.

"It was my fortune to lose my way in trying to follow blind footpaths from one new settlement to another; and in one instance, in the darkness of night, I was lost while in the midst of a large forest. My path became so obscure that it could be traced no further, and to add to the terror of the situation, I knew that the forest was filled with hungry wolves, and other wild animals.

"I could do no better than to keep on my course as best I could do in the darkness, hoping to strike some settlement; and after struggling for a time between hope and fear, my effort was rewarded by the glimpse of a light in the distance, which increased in magnitude as I cautiously approached it, to be sure that it was not a camp of Indians, for the territory was then filled with them, this being before Minnesota became a state, and also before the great Indian massacre.

"The fire, however, proved to be the burning of several log-heaps on a white man's claim. There, at a late hour of the night, I found lodgings of a humble nature; and there, too, I tarried several days and

preached the word free of charge to the new settlers, who gathered in from miles around. At a later date a church was raised up near by.

“On my way I passed through Minneapolis, which was then a little place with less than a dozen buildings, but which has since become a large city, in which, at a later date, I preached to large congregations, and organized a church.”

(In the *Voice of the West*, of February 19, 1867, we find: “Eld. Wm. Sheldon closed a very interesting series of meetings in Minneapolis. A church was organized, and \$500 pledged to secure a pastor.”)

“After this long trip of exploring and preaching, going on foot over prairies and through forests, I returned to Hastings, the county seat of Dakota county, where I had left my wife—for I had no children at that time—preparatory to going to our new home in Vermillion, about twenty miles westward, where for a while we lived in a cloth tent and slept on the ground, having brought a few blankets in our trunks with our clothing,—our bedding which had been shipped by freight not having arrived; and to make the matter worse, it never came. After a while the tent was exchanged for a board shanty, 12 by 14 feet.

“At that time there was no schoolhouse in the settlement, but I obtained permission to preach in the private houses of some non-professors in different parts of the settlement, which took in a range of a dozen miles of sparsely settled territory eastward, sometimes allowing several miles between neighbors. Our congregations were good in spite of the distance that hearers had to travel. Even in my own little shanty did I appoint meetings, many being obliged

to stand up on the outside; and here too I organized a Sunday-school.

“I borrowed money from a brother in the flesh to purchase a piece of new land at \$1.25 per acre, which at a later date, by the rise in property, made me able to procure a home for my family.

“Our meetings awakened an interest, and after a while I organized a church of 22 members in the place. I preached every Sunday, and wrought week days as a day-laborer in the settlement, except what little time it took me to cultivate a little patch on my land. By days work I earned our bread and clothing, and on Sunday I fed the people with the truth. Being the only preacher in the place at the time, I was called by everybody, ‘Elder,’ except by one old Dutchman who wished to be polite and respectful, who called me, ‘*Mr. Elder.*’

“Winter came, and by that time a school district had been organized, and a school-house built. It was decided that the ‘Elder’ must teach the school. The school was accordingly commenced, and soon after the meetings were removed to the school-house. In a short time we began a protracted meeting there, holding the meetings evenings and Sundays, while the school continued in the daytime. A revival followed—heads of families were converted, and also the oldest of the scholars. Thus passed the first year.

“Our market meanwhile was about twenty miles away—the unfenced road leading to it being over a large prairie, from which many paths diverged to other new settlements—and to this market place I often went on foot for necessary supplies, sometimes getting lost. One instance of this kind I shall never forget. Having

put my supplies into a bag, which I slung over my shoulder, I started for home. When about six miles on my homeward way a very severe snow-storm came on obscuring the faint path.

“The wind blew furiously, and it rapidly grew colder; and to add to the difficulty, night came on, and darkness surrounded me while several miles away from home. I lost the path, but tried to keep on in the right direction, while the wolves howled over the prairie, and the drifting snow impeded my progress. It seemed difficult to stand it much longer, but, wearied and cold, I plodded slowly onward in the darkness, through snow about two feet deep.

“Not a house, or a light, could I see, still I felt sure I had kept in the right direction. At the point of perishing, being blinded by the snow that was being blown furiously into my face, I stumbled over a log—a strange thing to encounter on a prairie,—which made me look around sharply, when about a rod off I discovered a log house. At first I mistook it for a vacated tenement that was situated about half a mile off the unfenced road, and about two miles from my home.

“Thinking that if I had thus strayed half a mile out of my course, and was still two miles from home, and all exhausted, it would be impossible for me to reach it that night in the darkness and deep snow; the thought entered my mind that I had better go into that shanty, and there, out of the wind, whip myself, and stamp my feet to keep a circulation of blood to prevent freezing, until daylight should come.

“With this thought in my mind, I approached the house, when, lo, I found it was the house of a neighbor living a mile west of my home; I having passed about



half a mile north of my own place, being unable to see it for the darkness and the driving snow. And more than all, *this* was the *last* house in the settlement in that direction; and if I had not stumbled upon that block of wood, I should have passed it without seeing it, and might have been eaten by wolves before morning. This is but one instance out of many similar ones."

## CHAPTER X.

WESTERN PIONEERING IN THE ADVENT CAUSE:—  
CONTINUED.

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We here break in on the narrative long enough to give the reader the outcome of that terrible night's experience, for it is deeply interesting, and the account is incomplete without it. His wife related it to one from whom we now give the substance of some additional details.

It happened that the woman of that house was alone that night with her children, her husband being away; but she gave him something to eat and some warm drink, and after warming himself and resting a little, he again started out in the darkness and blizzard, to go across the prairie to his home.

Between that log-house and his place, and some twenty rods from the corner of his land, Calvin Rice had fenced in about four acres, within which was built his house. He aimed for this fence, and by mere chance (or providence rather) he touched the very corner of the fence furthest away from the Rice house and from his home. Had his steps carried him but a very few feet out of the path he did take, he would have missed that corner, for it was impossible to see it; and he would have wandered on, and probably would have perished. (So near home, and yet l-o-s-t! What a sad fate! May God grant that the reader who

is "homeward bound" and "almost there," may not be turned aside one little step from the right pathway; or by one little sin—if there be any such sins—be led out of the narrow way at this important period of our homeward journey, and be l-o-s-t in consequence. Let us look well to our lives, and keep close to the Master's footsteps, with the "lamp to our feet," that we may not be lost just in sight of home.)

Following the fence around to the proper point, he got his direction again, and aimed for his own house some twenty rods away, but which he could not see, even though there was a light burning in the window, placed there as a guide to him should he return that night.

(Between the two places there lay a slough (*slew*), which was afterwards dug out by him and some brethren, and steps placed so as to be able to step down into the water which collected there, and this was used as a baptistry; that being the best they could do without going many miles to running water. Several baptisms were afterward held there.)

This being frozen he crossed this slough, and was fortunate enough to run against his own house. It was a late hour and his wife had retired, but not to sleep. She hoped he had taken shelter in some place on the way, but was uneasy, fearing he might be lost in the raging storm.

She quickly arose at his knock and let him in, to find him in a deplorable condition. His clothes, for more than two feet up, were packed with the snow through which he had tramped, and which had melted and frozen encasing his limbs with ice. It was impossible to remove his clothing until this could be melted. He

extended his limbs over the stove, and by degrees this ice was melted, and removed piece by piece by his wife, who worked thus for two hours before getting enough removed to make it possible for him to remove his clothing and get into bed. The ice melting thus gradually probably served a good purpose, drawing the frost from his limbs by degrees, and saving him from very serious after results.

How can we help but feel and believe that an overruling hand directed his steps to safety that night, that he might live a life of usefulness in the cause, for many years to come?

We will let Bro. S. resume his narrative at this point.

“From this home I began to branch out into the surrounding regions, to preach the gospel in new fields of labor. Many were the long tramps taken on foot during the next four years, sometimes wading rivers with my pants rolled up and my shoes in my hand, and carrying a package of tracts to scatter; frequently taking trips of over a hundred miles into Iowa and Wisconsin, planting the truth in new fields, and organizing churches and conferences. In one instance as a sample, travelling sixty-five miles on foot through the “big woods,” then having to stand on blistered and sore feet while preaching, and having learned how to sleep out doors in the woods on the route.

“If in some instances we received five dollars for two or three weeks’ labor, we felt that it was a godsend; but we principally relied on manual labor for support, and preached abroad when the hurrying season was past. Haying and harvesting brought the largest wages, and we worked faithfully with our hands then

to get funds to live on; then we devoted our time to meetings: at all times employing our spare moments and fragments of time in reading and study.

“To give a history of the fields broken would take too long. But plenty of preaching, and a scarcity of pecuniary aid, characterized the work in the main. We lived in a scrimping way, in order to have funds to spread the truth. Had we waited for a living salary, darkness would to-day have prevailed where the light of truth is shining.

“When we came West, knowing that Minnesota, Iowa, and Wisconsin, were comparatively new fields, it was our aim to make those states our main missionary field. In these three states we early organized churches and conferences. In spite of some disastrous conditions since experienced, the work has assumed conspicuous dimensions; and where we had at first only two small churches, and three ministers, we now have over a hundred churches and over a hundred ministers. The work of organization, combining these three states into one conference took place while we were still in Minnesota. In after years, when the work had enlarged, a separation was made by mutual consent.

“In 1860 we moved from Minnesota into Wisconsin, settling first in Badax county (now Vernon Co.); afterward in Sauk county, and still later in Green county. On my removal, arrangements were made to preach one quarter of the time at home, and the other three weeks of each month were devoted to opening new territory, and holding protracted meetings.

“At first I established a circuitous route of about one hundred and forty miles, to be gone over in each

period of three weeks; on which line I finally opened fifteen different preaching places; and for a while this route was travelled regularly *on foot*. Subsequently we were enabled to purchase a horse for the sum of thirty dollars, and borrowed a saddle—for we had not much funds, not having then sold our land in Minnesota, there being no sale for it at that time. At a later date we obtained a single wagon for forty-seven dollars. Both horse and wagon were literally worn out in the cause.”

(Just here the copyist cannot help saying: What of *the man*? There is little doubt that Bro. Sheldon’s early efforts and exposures had to do with his years of severe suffering at the last, and probably shortened his days.)

“With that horse and wagon many new places were visited. Many are the times that I have slept under that wagon, in the woods, and on the prairies, while the horse was eating his pail of oats near by; and sometimes we have been driven out by wild beasts in the dead of night, and sometimes disturbed by rain,—often being wet through and through. All alone I have gone through this experience time and again, to carry the gospel where I was not able to carry it otherwise.

“By sacrifice the truth has been planted where otherwise it would not have gone. Churches, too, have thus been raised up, where there would have been none, had we pioneers waited for a liberal salary before we commenced our work; and ministers have also been enlisted to help, and started out in this cause.

“The truth was meanwhile defended against assault, by entering the field as a debater, meeting in open dis-

cussion our strongest opposers in every direction—perhaps sleeping under the wagon on the way to the debate—till boastful Goliaths grew shy, and less defiant.

“Finally a tent was procured as a help to introduce the truth into new places in the summer season. This has accomplished much good, but is a severe strain on the constitution. Meanwhile preachers of the truth have multiplied, and the work must now be left largely in their hands. Failing health keeps us now comparatively inactive in the line of physical exertion, while otherwise we would gladly work as in earlier years. New territory on every hand remains to be opened, and can be opened and cultivated. If what has been done in the past can again be done in the future, surely a proper amount of pioneering might yet open up new fields all over this great West.

“Although failing strength now restricts us in our labors, we do not regret the toil that has worn us out, only regretting that we could not have done more. Little as it has been, we can look back upon it with a degree of satisfaction, when we remember that over thirty western ministers claim to have been brought into the faith through our humble efforts; and when we call to mind the many churches that have also been raised up under our ministration, many members of which have already died in the faith, and are awaiting the resurrection of the just.

“When in the vigor of health, it was nothing rare to preach from nine to twelve sermons per week, and to follow the practice.

“As a part of my western work, I have—(he is writing this some time in the '70's)—issued about thirty different tracts and books, the circulation of which

has not been confined to the West—they have been scattered to the four winds—but their preparation has been Western work.

“In later years our work has been somewhat generalized among different states; including several tours to Southern states such as Missouri, Tennessee, Georgia, Alabama, and South Carolina; and as the result of labor there bestowed, several ministers are there to-day proclaiming the gospel of the Kingdom. To that field we have also sent hundreds of publications, which have brought many into the truth. In this line of general work there may be included our years of editorial work on our papers. All combined have helped to make an active life, and it is hoped not altogether a fruitless one.

“So much as an outline—details have not generally been given, as they would have swelled this narrative to too great dimensions. The door is still open for pioneers. But lest I be misunderstood, let me say that no church is justified in seeking to get its preaching *free*, although pioneers have preached free in new fields. Where churches exist, the gospel rule should be observed—‘They that preach the gospel should live of the gospel;’ but where there are no churches there is a work for pioneers. A wide spread new field even now surrounds us, awaiting laborers.

‘Ho, reapers of life’s harvest,  
Why stand with rusted blade?’

“As of yore, ‘the harvest truly is great, but the laborers are few.’ Let us work while the day lasts—not for money, not for popularity, not for salary, not for sensation, but for *solid good*, in proclaiming the undiluted Gospel of the Kingdom.”



## CHAPTER XI.

### LENGTHENING THE CORDS.

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During his residence in Minnesota, one of the numerous places visited by Bro. Sheldon was Strawberry Point, Iowa, and here he succeeded in forming an organization of believers. Elders S. D. Deyo and P. S. W. Deyo, father and son, resided here and later both of them did much faithful work for our cause, in Iowa and elsewhere.

In 1857, Bro. Sheldon made a trip from his home in Minnesota to Strawberry Point, on foot. Here he, and the Brethren Deyo organized the first Conference of Advent believers in the territory now embraced in the states of Iowa, Minnesota, and Wisconsin. At that time three ministers, and two small churches: Vermillion, Minn., and Strawberry Point, Iowa, banded themselves together for mutual benefit and strength, and from this small beginning a work was started which has far outgrown its modest origin.

Other ministers came into the bounds of the Conference, and still others were raised up in it. Churches were organized of converts made by their efforts, and joined the Conference, and the Word of truth was carried to many other places in those states, for missionary work was faithfully carried on by all; and the truth took deep root in their hearts, and large numbers

were converted and their lives brought into harmony with God. As was once said of the Methodists, it might have been said of the Adventists then in the new West: "they were all at it, and always at it"; for the faith of the Lord's coming, as near, impelled them to work as they could, and what they could, while it was yet day.

Among those who labored within this Conference during the few years of its existence, were such ministers as George W. Turner,—who was ordained in 1859, by Brn. Sheldon and Deyo,— G. L. Teeple, G. W. Barnes, Moses Chandler, S. K. Gibson, P. W. Hough, and others. The territory embraced in the Conference bounds was large, and as the work grew it became a matter of convenience to divide the territory, on account of distance and the expense of travelling. So by mutual consent three State Conferences were formed in 1862. "So mightily grew the word of God and prevailed;" and out of the vast wilderness there arose many who embraced the preached Word and accepted salvation's offer.

Moving to Wisconsin in 1860, Bro. Sheldon made his home for two years at Springville, from which place he worked in all directions. Sparta, Viroqua, Ironton, La Valle, Baraboo, Merrimac, Reedsburg, Portage, Prairie-Du-Sac, and many other places were visited by him. Revivals followed his labors; and churches were organized, and ministers were started in the gospel work.

As illustrative of the conditions existing then, it will be profitable to insert here some "Reminiscences of William Sheldon," written by our aged brother: Elder Geo. W. Turner, now of Springfield, Ohio; who was an

early co-laborer with Bro. Sheldon in this Wisconsin field, and is a faithful and useful servant in our cause.

REPRINT FROM "OUR HOPE," MAR. 19, '02, p. 9.

"Bro. Sheldon came from Minnesota to Wisconsin about 1860, and located at Springville. Soon after this he heard of us and came to our house. I had then been at Ironton, Wis., about two years, doing what I could to hold up the truth of God's Word. When Bro. Sheldon came to us I had heard of only two Adventists in that part of the state, one an old 'broad-ax preacher,' as he got to be called, near Baraboo, and a lay brother living on Sauk Prairie. Father Barnes had been up there two or three times before Bro. Sheldon came. At Ironton was the hardest battle for truth in this part of the state, and from there went out the truth in every direction. Bro. Sheldon got to coming regularly, on his way to Baraboo and Sauk, and always gave us a meeting. Ironton was a new place, and a little strife arose among the different denominations. We had some lively times, and a great many were baptized. I will mention one amusing incident that now comes to mind. The Wesleyans had an odd, very uncouth brother, whose name we will not mention. He was very ignorant, even in the Scriptures, but was a sort of local preacher up in the woods where he lived, and would do to amuse the people and keep a better man out of the schoolhouse, which was then the only place for all religious meetings, and so they put him forward. One evening, some way or other, his appointment clashed with ours, and Bro. Sheldon was to be there. We decided to give way to the Wesleyan, and I was to speak after him. Well,

he started in and amused the people greatly by trying to make fun of Bro. Sheldon, who in his last appointment had referred to the original words in Scripture which are translated 'soul,' 'spirit,' etc. Other ministers present joined in the funmaking, but finally they got through. The house was jammed full, and as they stepped out of the desk without closing, Bro. Sheldon stepped in and said: 'I hope that while we continue the meeting for a short time we shall remember that we are not at a circus, neither is your speaker a clown to be laughed at.' Nothing more was said, or needed, on that subject. The old man was so taken down that he stuck to it that Bro. Sheldon had called him a clown.

"At that time Bro. Sheldon had no horse. I think he came to our house at first on foot. We soon went around with a subscription and got him his faithful 'Toby' and then for a time he rode horseback. When spring came, brethren at Springville got him a buggy, and then he could bring his wife and daughter Jennie, who was then quite small. I think old Father Barnes, Bro. Sheldon and myself went three times through the woods to the Mississippi river, over very bad roads, and when we could hardly find a house where we could stay over night. One night we stayed in the woods and slept under our wagon, but we met old Father Deyo and organized the Wisconsin, Iowa and Minnesota Conference, at Strawberry Point, where Bro. Deyo then lived and had a little company of believers. Finally we found a very kind family, with a small house but large Christian hearts, near by a school-house where we could have meetings when we stopped over night. There was but one room in the house,

with a fireplace on one side, and when strangers went to bed the women stepped out doors for a few minutes. The family were Disciples in faith, and one night as we were on our way back, Bro. Barnes was to preach, and it happened they had their minister there to meet us. As Bro. Sheldon used to say, when Father Barnes got a good chance he would preach two sermons in one. He did so here, and then talked to the man a good part of the night after he got to bed.

“On these trips Bro. Sheldon used to call me the doctor, as I was a little more inquisitive than the others in asking about the sick and prescribing for them. At that time and for years after, when I traveled alone through that country, as I did much, to look after our cause in different parts, the people would hardly ever make any charge to ministers. How we did enjoy seeing them search for Bible truth! Bro. Sheldon was always the one to settle all knotty questions, and although he was not very social as a visitor, he was a mighty man in the Scriptures. One of our neighbors at Ironton used to say that when they made a preacher of Sheldon they “spoiled a mighty good lawyer.” When he wrote his little tract called “Ghostology,” it was so sharp that some thought it did more hurt than good, but I always thought it filled its place and set some to thinking who would not be touched by anything milder. Bro. Sheldon had an iron will, to do and teach whatever he thought was right, and nothing could turn him from his purpose. Sr. Sheldon ought to have great praise for taking as she has her end of the yoke, and bearing what she has borne for the cause of Christ. May the time speedily come when our Lord will gather his jewels and reward his faithful.”

## CHAPTER XII.

### A FIGHTING RECORD.

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During the years of his earlier labors Bro. Sheldon was often engaged in debate with men of different religious denominations, and with Mormons, Spiritualists *etcetera*, on different themes and points of doctrine, but probably more frequently on questions relating to the NATURE OF MAN than on any others. Their views of man's nature, and of points inseparably connected therewith, form distinctive features of the faith of the Advent people; and these views were, and are, greatly opposed by all classes who hold in common the natural immortality of the soul. Hence "orthodox," Spiritualists, Mormons, and others, can unite in opposing, misrepresenting, and persecuting those who deny this daring dogma.

Many were the public discussions in which Bro. S. was a principal. We remember hearing him state, quite a number of years ago, that so far as he knew, with the exception of Eld. Miles Grant, he had then held more public debates than any one of our ministers. If we remember correctly, the number up to that time was over forty. But that kind of work proved too great a strain on his nervous system, and for many years, latterly, he was compelled to give it up.

The same year of his removal to Springville, Wis.,

he was brought into a debate with Elder Brooks, a prominent "Christian" minister, on the immortality question. The debate was reported for the North-Western Times, a local paper published at Viroqua, Wis., from which we select a few items, written by one who says: "We admit that our early training, our mature reflection, and our life-long prejudices, are all against the doctrines advocated by Elder Sheldon; and we felt sorry when we saw him struggling like a giant in debate, that his efforts had not a higher and nobler aim than the maintainance of a theory which from Scripture, reason, and analogy, appears to us to be at war with the whole economy of God's moral government. But this doctrine is preached; it has many believers, and the number of believers is rapidly increasing. Their books are broadcast over the land. Probably the doctrine will never be so triumphantly refuted as to drive it out of existence.

"While Eld. Brooks, either presuming on the ignorance of his audience, or through mistake, made assertions which facts would not justify; we found nothing to condemn in Sheldon in this respect.

"We listened carefully to the discussion of the first proposition, and at its close were forced to the conclusion that Eld. Sheldon had shown more skill, and greater argumentative power than his opponent; but we were unconvinced still of the truth of the proposition."

Doubtless that reporter would have been glad to have seen him using his strength as a debater in the defense of Satan's lie (Gen. 3: 4), and probably he would have lauded him more highly had he advocated *his* view of the question. But we are almost led to enquire if

he did not speak prophetically when he said: "Probably the doctrine will never be so triumphantly refuted as to drive it out of existence." What would he say to-day?

Homer A. King, of Philadelphia, Pa., writes:

"During the war of the sixties, I arranged by correspondence with Bro. Sheldon to participate in a debate with an able disputant called 'The Great-Ax.' The debate was held in a grove in Victoria township, Knox Co., Illinois, on Wednesday and Thursday, and was largely attended. He continued the meetings over Sunday, when the extensive grove was full of people. The results were very satisfactory.

"Wishing to report the discussion in *The Bride of His Palace* [—a book written by Bro. King], then nearing completion, I wrote Bro. S. about a year before his death, and he answered the questions in articles; thus enabling me to express (in the book) his views mostly in his own words."

At that time Bro. King wrote: "We remember your masterly arguments in the public discussion with 'Great-Ax,' in the grove near Victoria, Ill., many years ago. Though I seated the grove and made all arrangements, I have forgotten your opponent's name, remembering only his *nom de plume*, 'Great-Ax.'"

(The articles with the arguments above referred to appeared in *The Crisis*.)

While Bro. S. was on his way to the above mentioned debate he got into conversation with a fellow-traveler who incidentally learned that Bro. S. was about to debate with "Great-Ax." The gentleman inquired if he knew the man he was to meet. He replied that he knew nothing at all about the man; he had been sent



for to meet him in debate, but knew nothing of him. The gentleman said he knew him well, and described him as being the most able debater in the country, but as also a most *abusive* man. He characterized him as "a lion" who would have "no mercy on his prey." In fact, he had always got the better of every opponent by abuse, rather than argument.

With this information in mind, Bro. S. was on his guard. When "Great-Ax" failed in argument, he would resort to abuse and ridicule; to which Bro. S. made no retort, nor lost his self-control, but attended strictly to his argument. This ruffled the other, who became more abusive.

It so happened that the closing argument fell to Bro. S. In this, he referred to the conversation with the gentleman, on his way to the debate, and told the people he had prepared himself to meet a "lion," but he had met only a "cur." This was the only cutting retort he resorted to in that debate; and, in the face of the abuse he had been subjected to, it had a telling effect.

Bro. D. A. Dickinson, now of California, writes of another debate, held in Cascade, Iowa, in 1863 or 1864. The opponent was a Christian (Campbellite) preacher, and proposed at the latter part of the third day of the discussion to turn the debate into exhortation for sinners to come to Christ. "With all my heart," said Bro. Sheldon; and so ended that battle.

Says Bro. Dickinson: "We found that the cause of truth did not suffer on account of that debate; and we always felt a great love and regard for Bro. Sheldon for the uplift he gave us at that time."

Another discussion was held at Sparta, Wis., April

3, 1867, and was at the time reported in *The Voice of the West*, by G. W. Turner. It "continued through four sessions of four hours each, with eight 30-minute speeches in each session. The first question, occupying one-half of the time, was:

*Resolved*, That the Scriptures teach that man is conscious in the intermediate state, and that the soul is immortal.

Second question:

*Resolved*, That the Scriptures teach that the future punishment of the finally impenitent will be eternal conscious misery.

\* \* \*

"On the affirmative was the great champion of Immortal-soulism, and Orthodoxy, who 'had annihilated all such kinds of infidels in Canada,' and was to finish up the work in the States. After the discussion, it simply turned out to be our whole-souled and Bible-believing Bro. Wm. Sheldon, on the negative; and an immaterial-spirit-man (*when unclothed*), by the name of Rev. J. B. Richardson, a Methodist preacher (*when clothed*), on the affirmative.

\* \* \* \*

"I will give a sample of the arguments of the affirmative.

"We are conscious in the intermediate state, because a man may lose a leg, and still feel a sensation of heat or cold in it though it is gone: and therefore may suffer, as the rich man did in that state. *Query*.—Will the *spirit leg* feel fire by holding it in that element? *Answer*.—No; we must hold the 'clothed,' or flesh leg with it if we feel the fire in the ghost or spirit leg.

"Then we must have a flesh leg in order to feel the

fire: unclothe the whole spirit body and how will *it* feel the fire?

\* \* \* \*

“We believe that this meeting will be of great good to the lovers of truth in Sparta. There is an infant church of thirty members just started there under the labors of Elds. Hough and Sheldon, and others have been undecided. And as the affirmative sustained by one considered fully as able as any to sustain the old theology introduced into the garden by the enemy—“Thou shalt not surely die”—has failed, we trust that God may bless the people, and lead them to Christ, the great *Life-giver, now*; for it will soon be too late.”

We have heard Bro. S. relate of this Sparta discussion how his opponent made the statement that the “Advents” (as he called them) prepared their “ascension robes” back in 1843-4, and that he *knew* they did, and had *seen* over a hundred of them with them on, waiting for the Lord to come. This “ascension robe” story was got up to hurt our people, and was freely used for that purpose for many years, and was one of the “persecutions” heaped upon us. But for years our people offered \$100 reward to any one who could prove the existence of a single case of an Adventist preparing such a robe for that purpose.

Well, this man had *seen* them, and knew all about it. Bro. S. quickly informed him of the offered reward, and told him this was his chance to make some money; then proceeded to make inquiries which should procure for him the offered reward.

“Where did you know of the ‘robes’?”

—“Back in Canada.”

“Yes. I have been in Canada. What part?”

—"In Canada West."

"That seems nearer home. What place?"

—(He mentioned the name of a town.)

"Indeed. That is interesting. I have preached in that town. So you saw over a hundred Adventists in ———, with their 'ascension robes' on, did you?"

—"Well; there might not have been a hundred."

"Well, how many? Fifty?"

—"Can't say as there were."

"Well, how many? Please be definite, for there is that \$100 for you."

—Still he could give no number.

"Well then, tell me just where you saw them."

—"Well, at the house of Aunt Nancy *Blank*."

"Indeed! This is more interesting still. At the house of Aunt Nancy! I have been at her house many times, and am well acquainted with her. Come now, tell us all about it. There is the hundred dollars, you know."

To sum it all up, this M. E. preacher had called at the above mentioned house early one morning before breakfast, on an errand of some sort, and before the household were all out of bed. While in the kitchen waiting, he saw through the crack of a door opening into another room, a woman sitting on the edge of the bed with her *night robe on!*

*This* was the "over a hundred" Adventists he had seen with their "ascension robes" on!

The Principal of the Sparta High School at that time, who attended the debate, said: "I will *never* again believe a word *that* man says."

In every case where an "ascension robe" story was ferreted out, it has dwindled down to similar dimen-

sions with the above; and the offered reward was never claimed, for there was never any truth in any such stories.

A letter from Sister E. A. Rich refers to this debate, and to other matters concerning the Sparta church. She names Bro. Sheldon as "being the first one who ever preached the Advent doctrine here;" she having sent him a request to come. He came and held meetings in the school-house as long as he could have it; then held them wherever they could get a place. Later, he and Bro. Hough came with a tent; and "during those meetings there was an M. E. Presiding Elder who hung around the tent, but would not come in, (his name was Richardson);" and as he boasted that he (Richardson) "could silence him (Sheldon) in no time," the public discussion was arranged for by leading citizens. "But," writes Mrs. Rich, "instead of silencing the Advent minister, he was the one silenced;" as from the foregoing statements we can well believe.

She adds, "They continued holding meetings as best they could. After a time a church was organized, a noble self-sacrificing band of brethren and sisters; and soon after a church building was erected. There was a mortgage of a few hundred dollars on this building;" and when it was about to be taken for the mortgage, "Bro. H. Palmer and Sister C. Lowrie advanced the money, paid up the mortgage, and so kept the church, where the Advent Message has been sounded out in all these years—almost half a century."

—So much for results in this case.

## CHAPTER XIII.

### BRANCHING OUT.

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In the spring of 1862, Bro. Sheldon moved his family from Springville to Merrimac, a little village nestling on the banks of the Wisconsin river. They had then two children, a daughter and a son. The eldest, Jennie D., was born in Minnesota, and the son, Simon Peter, was born the year before, in Springville. For two years they made their home in this little place, when they again moved, going to the pretty little city of Baraboo, Wis., which is situated near to one of nature's most beautiful and romantic spots, with which the state of Wisconsin is much favored. We refer to the Devil's Lake, with its surrounding rocks, bluffs, pines, and vines.

Soon after their removal to Merrimac, the family made their first trip to the East; Bro. S. going as delegate to the annual meeting of the Advent Christian Association, held at camp Wilbraham, Mass.

The journey was made by way of the Lakes, taking boat passage from Milwaukee. This proved to be a stormy voyage, and the boat was old, and sprang a leak, and the boiler gave out in mid-lake where it was too deep to anchor; so the boat drifted for some time, while an attempt was made to repair the boiler. This delayed their passage several days.

While on the water, the little boy, Simon, climbed the railing of the boat, and was hanging down on the outer side when he was discovered and rescued by one of the boat hands.

They had for a travelling companion from Merrimac through to New York, Sr. Julia Buswell, a well-known lady preacher, who had been visiting friends and preaching in Wisconsin, and was returning to her home in New Hampshire.

They left the boat at Ogdensburg, N. Y., going from thence to his old home for a short visit, then on to camp Wilbraham (now Springfield camp). For about three months Bro. Sheldon labored in New England, while his wife and children visited relatives and friends in Massachusetts.

From this time on, Bro. S. was associated, in some capacity or other, with the national and general interests of the Adventist body, and with the different departments of its work as they arose and demanded attention and oversight. Up to within five years of his death he served this people in responsible official positions to which he was elected, on Boards, and Committees, as Editor, Instructor, and the like, besides voluntary service in writing for our several papers from week to week. He often served in several capacities at once, both in the East and the West, thus being in the largest sense possible, "a denominational man;" for his work and influence were confined to no one locality, though his home was in the West for the larger part of his life.

Returning from New England to the West by rail, instead of going direct to their home in Wisconsin, they all went according to a previous arrangement,

to the home of Elder C. W. Smith, south of Aurora, Illinois, where they engaged in a protracted effort of some weeks. Bro. Smith had but recently buried his wife, and to his five young motherless children Sr. Sheldon soon endeared herself by her motherly ways and interest in them while there.

It was at the last of these meetings that Andrew Armour first came into contact with Elder Sheldon, and Elder Smith. A stranger in a strange country, he heard that something called "a soul-sleeper" was preaching in a school-house to the west, and concluded to go. He remembers yet that Elder Sheldon preached that day of the promise to Abraham, and that l, a, n, d, did not spell sky; all of which he already believed. As that was the last of these meetings, Elder Smith appointed a week-night prayer meeting at his house; and Bro. Armour attended there too, and so was led into the truth on the soul question in course of time, and into association with the Advent people.

After this meeting at Elder Smith's, meetings were conducted at the home of Bro. King, father of Homer A. King; and at Amboy, and at De Kalb, Illinois; making it into the winter before they reached their home in Merrimac, Wis. The fruits of these efforts were more or less visible, there being conversions to the Lord, and converts to the truth.

In 1867 Bro. Sheldon again went to the East, and attended the meeting of the Advent Christian Association, and that of the American Advent Mission Society. At the organization of our mission work, in 1865, he was appointed a Vice-President of that Society, and was thereafter almost continuously connected with its very important work; serving also as an official on



both its home and Foreign Boards; and still being thus connected with its work, as Vice-President of the A. A. M. S., and Chairman of the Western Home Board, even after his last illness came on and prevented him from further active service.

Frequently, after 1867, he was in attendance at the general meetings in the East, and also at the camp-meetings and other services; though he was not accompanied by any of his family on these trips, except in 1877, when his wife and youngest son went with him; and in 1883, when he took his wife and youngest daughter along, for a three months' visit.

Up to the organization of our Mission Societies, workers all over the states entered mission fields without financial aid, or any supervision from any organization, going out as they felt called, and trusting the Lord for the support of themselves and of their families during their absence. Theirs was a life of *trust*; and often was their faith and confidence severely tested—not alone in the Master who would provide for the necessities of his servants,—but also in their being really called of God to this particular line of work.

Many an experience in this direction might be related, but we will content ourselves with giving one instance, which was recently mentioned by Dr. J. W. Emmons.

When the doctor was but a young boy, Bro. Sheldon drove to his father's house, where he stayed over night. As he remembers it, Bro. S. had come from some distance north, and was on his way to some point in Illinois, where he wished to be present at some Spiritualist convention. The next morning "Uncle John," the doctor's father, felt impressed to inquire of Bro.

S. whether he had sufficient funds to bear the expense of the trip, and to keep him while at the convention. He reluctantly admitted his lack of the funds necessary, whereupon Bro. Emmons placed some money in his hand as he said goodbye. After he had gone away a short distance, Bro. S. looked at the money and saw that it was twenty dollars. He was so sure that Bro. E. had made a mistake—not being used to gifts of such an amount—that he turned his horse and drove back to the house, and told Bro. Emmons that he had made a mistake. Bro. E. wished to know how; and he said: “You have given me twenty dollars.” Bro. E. said that was what he intended to give him. So Bro. Sheldon went on his way, no doubt rejoicing and praising his heavenly Father in whom he had trusted for supply.

On his return homeward Bro. S. again stopped over night at Bro. Emmons’ home; and as he started off in the morning it was with another token of the Lord’s providing watch-care over him, while thus laboring in His cause.

Those trusting servants could tell of many a dark experience; and also of the great blessings which attended those conflicts in which their faith and trust were severely tested, but through which they were brought off victors through faith, and were prepared to follow their leader again, through the next dark place.

We wish we could to-day see evidence of greater trust in a Divine Leader displayed by His professed followers. It seems that we are too desirous of walking by “sight,” even forgetting that we are called to walk by faith; and that we are losers by this attitude,

because the blessings do not accompany the walk by sight that attend the walk by faith. "Because thou hast seen me thou hast believed: blessed are they that have not seen, and yet have believed;"—that is more blessed, emphatically blessed, in comparison with seeing believers. It has been said that "many trust God for their souls, who could not trust him for a shilling."

Although for many years connected with our Mission Society and its work, he never depended on that; or any other society for his maintainance while doing what was really mission work for so many years; and, with a few exceptions, he received no financial aid from such organizations, general or state, but went out into the vast mission field relying on the Lord; being impelled by a more than human power to "Go, work to-day in my vineyard,"—"and whatsoever is right that shall ye receive."

He has been instrumental in aiding many other workers to a support, or a partial support, in the mission fields, through our mission organizations, but relied not on such helps for himself. The A. A. M. Board urged him to go to the Southern field as their representative, which he consented to do; making two trips to that field, and accepting the support of the Society for the time. These visits were in the winters of 1871-2, and 1872-3, and will be mentioned later on in this narrative.

So he labored on in this broad field. Calls came from all sides; the Macedonian cry came from far and near, "Come over and help us;" doors opened to him in larger numbers than he could possibly enter; and time was never allowed to go to waste on his hands, as his many writings witness.

## CHAPTER XIV.

### FAITHFUL TO THE MISSION, AMID TRIAL.

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Although doors were being opened in all directions by those desirous of hearing the prophetic word; and of our hope of a future life through Christ, which is to be bestowed upon the faithful at the resurrection and the culmination of the prophetic events foretold in the Word; the preaching of these truths was performed almost universally in the face of opposition, open and direct, or covert and underhand,—or often both of these combined; and in the face of persecution, and prejudice, and misrepresentation.

Often were the early workers published by press and pulpit as being “Millerites,” heretics, no-soulists, infidels, semi-infidels, Modern Apostles, and so on. They were spoken of as “getting up a new translation to suit their theory,” and many like charges, calculated to prejudice the people and lead their minds astray. People were advised, publicly and privately, to keep away from those No-Soulists, etc. But often these very warnings operated as advertisements, and gained us listeners, proving in the end to the preacher’s advantage rather than otherwise.

Our preachers of younger age experience but *little* of what the old veterans of our cause had to meet and *overcome*, along these lines. The fields of labor that have been opened by the persevering efforts of the

faithful, God-fearing, and Christian-living workers of former years, have been gained as the result of many a conflict with error, many a struggle, many a wound; and by "living it down," in the face of threats, misrepresentations, and petty persecutions; through the enduring of hardships, privations, toils, sufferings, and many conditions to-day unknown.

Oh that we were able to picture, though but faintly to your minds, the real hard struggle it has cost to clear the ground now being occupied peaceably and unmolested! Whence has come the change? Are the Adventists of to-day as much on fire with zeal as were the fathers? Are they as much alive to the imminence of the judgment as their predecessors were? Are they more tolerated because they are more tolerable—not quite so hot, but maybe of a comfortable *lukewarm* temperature? Answer it yourselves. One thing has been forced in upon us in perusing the old records to obtain matter for this book, and lest you may not read it between the lines we must here set it down: the old hands were moved to do as they did by a *live* faith that time was *very* short, and the judgment *very* near. It is still nearer to-day, though we do not *feel* it as much as they did. Truly, "in such an hour as YE think not, the Son of man cometh;" and so according to prophecy he could not come when the many were expecting him. But how is it now?

These fields opened up with so much toil and sacrifice are occupied largely now by those who know and realize very little of the struggles through which others in earlier days passed, that the truth might be established there. It seems to the writer that the picture of those early days will,—it cannot help but—put into

the hearts of many an ardent desire to *go* also, and carry the message of speedy redemption to the many still in darkness; rather than to settle down in comparative ease in an already opened field, the struggles for the founding of which are but little known or realized.

Oh that the old spirit of "Go," and of "Woe is me if I go not," were felt to-day by our young men and women in such measure that we should quickly see *hundreds* of them *out* in the great mission fields which are on every side waiting for reapers—both at home and abroad—and thus reaping the results of their own labors, and bringing many from darkness into the light and liberty of the glorious gospel!

There never was a greater need for zealous workers in the field than exists to-day. We are in the midst of the harvest. "The harvest truly is plenteous, but the laborers are few;" especially in the line of the Judgment Message. "Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest" (Matt. 9: 37, 38). "Put YE in the sickle, for the harvest is ripe" (Joel 3: 13). "I say unto you, Lift up your eyes and look on the fields, for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together" (John 4: 35, 36).

Who, who, will go labor in earth's great harvest field and win precious sheaves to bring with him in the final "Harvest Home?"

"He that goeth forth with weeping,  
Bearing precious seed in love,  
Never tiring, never sleeping,  
Findeth mercy from above."

God forbid that any to whom the Lord has said, "Go," shall in the judgment hear the sad lament: "The harvest is past, the summer is ended; and we are not saved,"—*because they failed to go when sent, or to labor faithfully when out in the harvest field!* (Jer. 8: 20).

"Lo! the field is white for harvest, but the reapers they are few;  
And the hand that wields the sickle must be bold and strong  
and true;

For the field in which we labor spreads far over sea and land,—  
'Preach my gospel to all nations,' was the Savior's great command."

Though the early efforts to carry the light of *life*, and the "gospel of the kingdom," were made under such dark, undesirable conditions, and demanded of the laborers such sterling qualities of character, and strong faith in order that they might stand true to their convictions, under such trying circumstances (and not only *stand*, but *push* them), yet the faithful laborers found also a bright, encouraging side, which overbalanced these "light afflictions which are but for a moment," by the knowledge that they were working out for them "a far more exceeding and eternal weight of glory," which was theirs in prospect, and was to be received in actuality "at that day;" and they were also cheered and encouraged by the visible results of their efforts, which were seen as they labored. "Paul planted, Apollos watered, and *God gave the increase.*"

The workers were themselves filled and enthused with the message they bore, and their words, spoken from their hearts, were powerfully accompanied by the Holy Spirit, in convicting power which convinced and converted large numbers of their hearers. Minds

were enlightened, and many received the word with gladness, to the joy of their hearts, and the rejoicing of their souls.

Sinners, being brought face to face with the judgment, were led to see their lost and dying condition out of Christ, and to forsake their sinful ways, to accept Christ as their personal Savior and Redeemer from sin and death, and to "turn to God from idols, and to wait for his Son from heaven." Many who were deeply sunk in sin and very far from righteousness were brought up out of the horrible pit, out of the miry clay, and a new song put in their mouth even praise to our God. And many were made to tremble under the power of the preached word, who were not only awakened but stayed awake, and afterward lived lives of consecration and devotion to the cause of Christ and truth; having "put off the old man which is corrupt according to the deceitful lusts," and having "put on the new man, which after God is created in righteousness and true holiness" (Eph. 4: 22, 24.)

Thousands upon thousands who heard and received the word through these humble ministers, and who lived consistent Christian lives thereafter, are now laid away, sleeping in Jesus in the cold, silent tomb, awaiting the sound of the last trumpet, which shall arouse them from slumber to receive the touch of immortality at the hand of the Life-Giver. "For the trumpet shall sound and the dead shall be raised incorruptible. . . . Then shall be brought to pass the saying that is written, Death is swallowed up in victory. . . . Thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Cor. 15: 52-57).



All these converts will then be as bright shining stars in the crowns of those who faithfully toiled on and brought to them the word of life, notwithstanding discouragements, darkness, and trials. Surely there was a bright side which kept up the courage, zeal, and faith of the former planters of dispensational truth. Amid the clouds and storms, and above them, the sun shone into their hearts, bright with visible results of accomplished good, bright with the hope of glory and everlasting life in the world so soon to come. "For what is our, or was their, hope, or joy, or crown of rejoicing? Are not ye [these transformed ones] . . . at his coming?" (1 Thess. 2: 19, 20).

Reader: should not we put our hearts and lives into this service with all earnestness, so that we too may come up before our Savior on that looked-for morning with some precious sheaves to present before him, gathered for earth's final harvest? This we may do by the Lord's help, if we but remember and rely on the promise: "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psa. 126: 6).

## CHAPTER XV.

### EVANGELISTIC WORK.

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The relation of some revival experiences will be in place here, and we gladly insert the following account furnished by Sr. Hettie Scott, daughter of that faithful veteran of the cause of truth in Illinois, the late Elder Larkin Scott.

She writes: "In the fall of 1864, Bro. Sheldon came to our place,—Denver, Illinois, and held a series of meetings, continuing for three weeks, or more. The glorious truths he proclaimed, and the plain, earnest way in which he presented them, found the way to the hearts of many of his hearers, who numbered hundreds; and over forty came out on the Lord's side, taking a stand for the truth: your humble writer being among the number. Yes, under dear Bro. Sheldon's earnest preaching I was truly converted to God; and many were the precious souls buried in the watery grave, and we came forth to walk in newness of life. I praise God to-day that the steps of Bro. Sheldon were ever ordered this way.

"In all, he made three visits to this place. We entertained him in our humble home, and his daily life told for God and truth. His last visit was to speak words of comfort and cheer over the sleeping form of my dear father, and what cheering, comforting

words—they still ring in my ears—of the bright, glorious hope of the resurrection from the dead, a hope that reaches beyond this vale of tears, a promise to all the faithful that we shall meet in the sweet bye and bye, meet in God's kingdom, meet to part no more!"

In the *Voice of the West* there is a brief report written by Bro. S. from Victoria, Ill., Oct. 22, 1866, as follows:

"Our tent meeting at Victoria is over; and I am now going to the state of Missouri to give the judgment alarm. Last night seven new cases arose for prayers, and at the close of the meeting three more decided to make a start. I intend to strike tent to-day and preach in the school-house to-night; and leave for the South to-morrow."

His meetings in Missouri were reported by him in the same paper, in the issues of Nov. 13 and 27, 1866; being written from Bowling Green, Polk Co.

"I came to the state of Missouri, and commenced a meeting in a house belonging to the Cumberland Presbyterians. Prior to my arrival, notice of my meeting was given in public, when an old church-member arose and *advised everybody to stay away from my meeting*, saying that I advocated a very dangerous doctrine: so the people were much prejudiced against me before hearing a word, for our faith had never been preached in this region. But prejudice has been steadily dying under the shower of truth. I have already preached twelve sermons, and last night several arose for prayers. There is much feeling in the community, both among non-professors and church-members. My meetings have been among the whites, including a sprinkling of the blacks, who are much

interested. One black boy went home and told his mother that the preacher looked like a young Jesus Christ. I am finding homes among the different church-members, who treat me with great kindness."

TWO DAYS LATER.

"Since writing the foregoing, the interest to hear on the prophecies has steadily increased. One good old brother belonging to the Cumberland Presbyterian church, told me he had 'got the scales knockèd off his eyes *right smart*, on prophecy, and he reckoned a *heap of others had;*' and also that he had 'talked with a heap of people, and they were getting over their prejudice *right smart.*' Yesterday (Sunday) the 'Antioch church' 'was filled all day with attentive and candid listeners, while many white folks, and all the negroes, had to remain on the outside, listening with breathless attention. In the evening the white folks filled the meeting-house to overflowing, while the negroes built a big fire on the outside, near the window back of the pulpit, and listened in quietude. This was a novel idea to me, but no uncommon practice at 'big meetings' in this country. At the close of my sermon I requested sinners and backsliders who were determined to start for the kingdom to manifest it by rising. Some twenty-three arose, all grown persons, and mostly those who had never made a profession of religion. How many on the outside would have started, if an opportunity had been offered them, I know not. I fear we shall soon have to close our meeting, owing to the cold weather; as the church is in a dilapidated condition, it having almost gone to wreck during the war, the windows and doors being broken,

making it unfit for meetings except in warm weather. The sympathizers with the South, and the sympathizers with the North, were about equally divided in our recent struggle, and could not worship together. The bitterness has been such that some still sleep with fire-arms by their bed. Some who have not attended meeting since the war commenced are turning out to hear the truth of the Lord's coming. May the Lord save many souls here."

## ONE DAY LATER STILL.

"Just as I am sending my letter to the office, I will add that prejudice continues to give way, and the interest to increase. Last night the house was filled with candid listeners, and at the close of the sermon some forty arose for prayers, and a goodly number spoke with much feeling. It was a weeping time. I am invited to preach in two other meeting-houses five or six miles away in different directions; but if the weather will allow, duty demands a continuance here longer."

## LATER.

"Four days have elapsed since I wrote last, and I have preached each evening to crowded houses, and the attention has been admirable. On an average about forty a night have risen for prayers. The house has been too full to get them forward, except one night. Backsliders and non-professors are included in the number, some of both classes have found peace. Others are deeply serious. Among those who have set out are C. Cheatham and wife—formerly from Minnesota. Last night, upon asking the question how many wished

to go to the Kingdom of God, nearly the whole house arose. I then set forth the conditions upon which the kingdom could be gained, and then asked all to arise who had fully made up their minds to comply with the conditions, when over 100 stood up. Several have requested baptism.

"To-day has been a rainy day, the roads are getting bad, and the meeting-house is leaky, so I fear that the meeting will be partially a failure for the present. I am to remain over Sunday. There is a deep anxiety manifested to have me return again. Members of different churches are getting over their fears, and are giving me a warm welcome. The whole community is roused up to hear, and the tide of influence is turning in my favor, both among professors and non-professors. I learn, however, that some who have never attended the meetings insist that I 'ought to be driven out of the country with blood-hounds.' Others who were once opposed, upon coming to hear, go away and report, 'Any man who hears him once will want to hear him again.'

"Friday evening, November 7. Notwithstanding the rain and mud, the house was nearly filled. Several new ones arose for prayers, as well as those who had risen previously. A solemn time truly. Many spoke of their anxieties and resolutions. Some felt blessed of the Lord.

"Saturday eve the house was filled to a jam. Candid attention. Truth took effect. The people generally feel that our faith looks reasonable. When they have time to look the matter all over, it must be that scores will fully receive the truth. May they also have the spirit of worship. Members of different churches

feel in warm sympathy with the meeting. Prejudice has died away extensively.

"Sunday the house was more than filled. Many, both whites and blacks, stood outside. The truth took effect. The general impression seemed to obtain that the Bible had been preached in its purity. I am earnestly pressed with calls for meetings in different directions. The message of the Judgment near must be proclaimed in this state. Five meeting houses have been offered me already.

"Monday. I preached again this morning, after which I baptized five happy souls. Many more feel it duty to obey, and will soon do so. I find I must return to this state again to preach the truth. Bro. Shields, who invited me here, feels much cheered. I am much pleased with the kindness of the people here. Have made it my home principally with Brn. Shields, Cheatham, and Father Orr, the deacon, or elder, of the Cumberland Presbyterian Church—an excellent man. Many are under conviction. I have already preached twenty-five sermons here. I must go home now for a time. To-night I am to preach to the colored people."

#### LATER STILL.

"Monday evening we met to preach to the Negroes. Were much disappointed in seeing so few out. If the appointment had been given for the whites, the house would have been crowded. This was a misstep. It was leaving a good interest to create a new one, without time to accomplish it. Besides, I do not believe that I have a gift to preach to that class of people. Poor as my preaching is, I think it is better calculated to do good among the whites. Let these go among

the blacks who have a better gift for the work than I have. I can find open ears among the whites for ten times more preaching than I can do."

## SCENES IN MISSOURI.

"While visiting at Father Lee's I saw a flock of thirty or forty wild turkeys, the first I ever saw. Of course I *had* to go and help eat wild turkey, for two were killed. It was the best meal of turkey I ever ate in my life. Years ago it was nothing to see 500 in a flock. Now they are not so plenty. Wild geese are plenty. Went to Bro. Cheatham's to eat some wild goose, the first I ever tasted. But I prefer the turkey.

"Grandma Cheatham was here on a visit from Minnesota. She is seventy-five years old, but attended every meeting. She thinks she will live to see Jesus come. May the Lord preserve her.

"The common way of traveling in this state is on horseback. Women may be seen by scores coming to meeting on horseback—a novel sight for Northerners. I have really fallen in love with the plain and kind hearted people of this state. I wish them to hear the good news of Jesus' speedy coming. I leave this place with feelings of reluctance. May God bless the serious ones that are seeking Jesus. Amen."

In a recent issue of "Our Hope," the editor, Elder H. Pollard, makes the following mention:

"The writer first heard him (Bro. S.) in the winter of '65-'66, at Carlinville, Ill., where he delivered a series of prophetic and doctrinal discourses in the M. E. church, resulting in a church organization which is still in existence. The writer then accepted the



truth presented, and was baptized, with several others, by Bro. Sheldon, toward the close of the meetings."

This place (Carlinville) was the home of Bro. Sheldon's family friends: Bro. and Sr. J. T. Sargent. They, with their brother, Bro. Quimby, interested themselves to obtain assistance to procure a tent to put into the hands of Bro. Sheldon to use in carrying the word of truth to the perishing. Through their generosity and that of other friends, a large tent was secured about this time, and during the tent season was thereafter kept constantly in the field for many years. As a consequence, thousands will be permitted to share in the blessing of eternal life, "in that day when the Lord shall make up his jewels."

## CHAPTER XVI,

### TENT AND CHART WORK.

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The tent mentioned in the preceding chapter was a large, well-made, circular tent, sixty feet in diameter, and was capable of easily seating one thousand people, and more by crowding; and there are many still living who know that it was not infrequently filled to overflowing. People would flock to the tent from miles around, especially on Sundays, eager to hear the preached Word. From this time on, for many years, that grand old tent was used to herald the coming judgment, and to prepare a people to meet that judgment in peace. Bro. S. was always extremely careful in caring for that canvas, so that it was preserved for many years in active service, out-wearing tents put into the field some years later.

He opened the summer campaigns early in May, and would keep the tent pitched all summer, except when it was being moved from place to place; and until late in fall, often until the last of October; and after the weather had become so cold that stoves were set up to make it comfortable for the people who *would* turn out, even thus late in the season. His tenting season was longer than we commonly see now-a-days. And, besides, he always made his way with the tent, to our state Camp-meetings, the management of which

was left chiefly in his hands for many years. He was also chairman of the committee for the General Western Camp-meeting, for quite a number of years. No Western man has had a greater camp-meeting experience than he.

As a sample of a summer's contemplated work we clip the following notice from a March, 1866, *World's Crisis*:

“WESTERN TENT MEETINGS.

“All who wish my services with the tent this season, will do well to inform me at once, so that I can arrange my summer's campaign in the most economical style. Expect to pitch somewhere in the counties of Sauk, Green, Fond Du Lac, and Monroe, Wisconsin, and probably in Iowa, Minnesota, Illinois, and possibly in Missouri. Speak in time, that you may be remembered in the arrangement of the campaign. WM. SHELDON.”

The “remains” of that old tent are to-day lying in the loft of our barn; and often a feeling almost akin to reverence will creep over us as we approach it. How we wish it could speak, and tell, so that we could write it down, of the many, many words spoken with love and zeal and heartfelt earnestness beneath that canvas! Of the many saints who have worshiped there in spirit and truth, and borne testimony to the efficacy of saving power, beneath its shelter!—Of the thousands who there have bowed their knees for the first time, and sought for and found pardon of their sins—Of the confessions and asking forgiveness for wrongs done; to each other by brethren and sisters!—Of the prayers which so earnestly arose, coming from the very depths of the hearts of both saints and sinners (for sinners were wont to plead in prayer and agony in those days).—Of the shouts of praise: “Glory;

Hallelujah; Amen; Blessed!" which frequently arose from all parts of the inclosure, even making the surrounding woods ring, and echo, and re-echo, with the praises of saints.—Of the battles fought and won with sin and error; of the hundreds of thousands of pages of tracts,\* papers, and books there distributed, and of the giving of money to aid in spreading the truth; of the thousands of hearts made glad because of clearer light upon the Word, brought to their minds and hearts; of the many, many experiences which, if written, would make more than one large book: some of which were joyful, some sorrowful, and some even amusing. But with audible voice the old tent cannot speak of what it might have seen and heard in its *seventeen years of regular* service, and occasionally afterwards.

That tent, from whose center-pole floated the banner with "Thy Kingdom Come," has been a means used of God, by which Bro. Sheldon, sometimes with others with him, was enabled to proclaim words of truth and life, and carry the banner of the kingdom gospel to many places which otherwise could not have been reached. And there it was planted, not uncommonly, to remain and wave victoriously; some soldiers being enlisted and left to hold the fort.

Were the old tent but able to speak and tell us of all these things, it might reveal things that would make some of us open our eyes in wonder, bring tears both of sorrow and of joy, and touch the hearts of others with a burning missionary zeal, which could not be satisfied without going and doing likewise.

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\*"Some of these [tracts] have been extensively circulated, reaching over 50,000 copies on the free distribution list."

And our fields might quickly be crowded with laborers, and the message ringing out from many a tongue which is now almost silent. The tale of the old tent would surely lead you and me to consecrate ourselves more thoroughly and entirely to the Lord's service, and fill our lives with deeds of devotion; giving each of us more strength, energy, enthusiasm, and determination.

We can almost imagine that were the scenes and experiences, which the old canvas could relate if it had speech,—were these repeated in our day and accompanied by the same Holy Spirit, it would send a thrill, an inspiration, and as it were so electrify this whole body, that it would be productive of great good to this people. It is with this view that we try to reproduce as best we can some of these scenes.

In the latter part of the sixties Bro. Sheldon conducted a tent meeting at Magnolia, Rock Co., Wis., pitching the tent on the farm of John Emmons, now M. D., near to "the corners." This meeting resulted in establishing an interest; and a number of noble men and women were led to embrace the truth.

Within a year or so arrangements were made to hold a camp-meeting there. This was quite largely attended by brethren and sisters from abroad, and by quite a number of ministers besides Wm. Sheldon. There were S. W. Thurber, J. V. Himes, Marshall McCulloch, and his wife, Julia, who was a lady preacher, and others. This was a good meeting, believers were strengthened, and some converted.

In the winter following, Bro. S. again visited this point to assist Eld. Isaac Adrian, who then resided there, in a protracted effort.

Brethren and sisters from the surrounding villages gathered in to attend. Quite a number from Brodhead, Monticello, Attica, Janesville, and other points, came for a few days, as they could spare the time, and added zest and interest to the services.

† Brother Emmons' house was a small 12 x 16 structure, with two rooms below, and an attic above. Bro. S. and wife occupied the small bedroom below, while Bro. and Sr. Emmons and Eld. J. R. Preston, who was also there, made temporary sleeping quarters in the low attic; and the children found the floor in the living room so comfortable a sleeping place, that when they got home some weeks later, they even *cried* to be allowed to sleep on the floor; as they had become accustomed to do.

"Hospitality" was a common virtue among Adventists in those days. The brethren were eager to entertain those who came to the meetings. During this meeting, "John," as Dr. Emmons was then commonly called,—or Mrs. Emmons should perhaps share the credit,—would frequently provide a table for twenty, thirty, and even over forty at a meal: and that in such cramped quarters as are above described. The injunction of 1st Peter, 4:9, "Use hospitality one to another, without grudging," was cheerfully carried out in those days; and none were the poorer for it.

A lesson might be learned to-day in this direction.

Bro. Sheldon hung up his chart, and declared the prophetic word to large congregations. The novelty of the chart drew in men who never attended meetings of a religious nature. They labored on and on, faithfully proclaiming the word, and inviting sinners to

Christ; yet there was no move. The meetings continued for nine days, and the workers were getting discouraged. Though power seemed to be resting upon the people, not a move was made. The brethren felt that it was best to close the meeting; and intended to do so that night, should there be no break.

In that place there resided a man who was universally respected because he was an honest, candid, respectable man; but he was an open and pronounced infidel. His influence in the community was large, because of his virtues. He could not often be drawn into religious meetings, but hearing about that chart he did go out of curiosity to see,—and he also heard. He went again and again. His candid nature compelled him to open a Bible and investigate for himself. He did so, and his reason was convinced. Honesty compelled him next to admit that he had investigated to the satisfaction of his own mind, and that he believed what he had heard presented.

On the night that the discouraged preachers were about to announce the close of the meetings, this man, George Howard by name, arose at the close of the sermon, and manfully, candidly, and openly declared before his neighbors and companions that he—the infidel of the community—had investigated for himself what he had been hearing of the prophetic Word, and had come to the honest conclusion that he had been hearing the truth; and that he now believed the Bible to be the inspired word of God. He manfully gave himself to the Savior right there, and entreated his friends and neighbors to do the same.

This incident was the beginning of a great revival. The power of God was visibly manifest, and the meet-

ings continued until a large number found Christ precious to their souls, and quite a number were baptized. From this origin, in the spring of 1869 the Magnolia A. C. church was organized. Few churches have been blessed with members of such grand qualities and noble lives as were to be seen in that church. Only three of the *original* members are now alive: Dr. J. W. Emmons, and wife; and Sr. Charles Emmons; but those who have fallen asleep are only resting for a little while, having done well and faithfully their work. The sleeping car goes through with the rest of the train, and all will arrive at the terminus together.

As to the preaching of prophecy, which converted Bro. Howard from infidelity, it is *that* which God himself appeals to, to prove that he is God. To the false gods, or idols, he says, "Declare us things for to come; show us the things that are to come hereafter, that we may know that ye are gods." And again, "I am Jehovah; . . . behold the former things are come to pass, and new things do I declare: before they spring forth I tell you of them." "And who, as I, shall call, and shall declare it; . . . and the things that are coming, and shall come, let them show unto them." "Ask me of things to come." "Who hath declared this from ancient time? Who hath told it from that time? Have not I, the LORD? and there is no God else beside me." "Declaring the end from the beginning, and from ancient times the things that are not yet done." "I have even from the beginning declared it to thee; before it came to pass I showed it thee: lest thou shouldst say, Mine idol hath done them." Thus God appeals to his foretelling events before they come to pass, as a chief proof and demonstration that he is



God, and that he has spoken in his Word. And, now that the fulfillment of Bible prophecy has piled up evidence upon evidence, shall preachers of his Word not make it plain, and press it upon a scoffing and unbelieving generation? To fail to do so would be great unfaithfulness to the charge: "Preach the Word." We thank God for this history of how Geo. Howard, the infidel, was converted. It is not a singular case at all.

When this Bro. Howard was enlightened and converted, the first thing he did was to go to work. He thought that all he would have to do was to tell his old friends of his experience, and they would see the truth too. So he started right out, going from house to house to tell his neighbors about the light and joy he had found. But, contrary to his expectation the cold shoulder was turned to him, doors were closed against him, and those who were once friends no longer received him as before.

His was too deep an experience for these things to make him "give it up." Though he was repulsed, yet the Spirit of God was at work, and some of these soon yielded to Christ; and joy and rejoicing ensued. Bro. Howard felt that he must preach, and he became one of our honored and beloved ministers, afterward filling official positions in our Western body. He too now sleeps awaiting the resurrection; and he will be then among the saved, with his sheaves.

God has always honored the preaching of his prophetic Word, and he always will. Nothing will take hold of the infidel as will this preaching. With the prophecies you can lay a firm foundation; establish the truth of the Bible, yea, of the *whole Bible*. The

declaration of the prophetic truths of the Bible brought us out as a people, and without the prophetic light we never would have been a people. Let us not hide our light under a bushel, but rather let it shine, and study to know more, of the prophecies. Brethren, preach them; preach them often; preach them faithfully! (and that means *believingly*).

While a young preacher, Mr. Spurgeon preached a sermon on Candles, illustrated by candles of various kinds. For the bushel, to put one under, he had a bandbox. He expected to show that the light thus covered up would go out for want of air: that is what the light under the bushel will generally do. But there is another alternative; and on that occasion the experiment did not work as expected, but the candle set fire to the bandbox, and burnt it up! That is the only other possibility when a light is covered up; and, either way, the lesson is: Keep your bushels off your lights!

## CHAPTER XVII.

### A TENT-MEETING EXPERIENCE.

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Some time after his removal from Minnesota to Wisconsin, Bro. Sheldon was invited to hold a tent-meeting in Northfield, Minn., which he arranged to do.

When conducting tent-meetings it was his custom to have a small tent pitched near the large one, in which he lodged, and watched and guarded the large tent; for he seldom had a tent-master. He also usually hauled the tent and its equipage from place to place with his own horse and wagon, not shipping it by railroad unless for long distances. Arriving at Northfield with the tent, he labored hard putting it up, and getting it ready for the meetings which were to begin on the morrow.

At that time there had just been released from the jail three or four prisoners, who had served their time of punishment for a bank robbery committed a year before, and these criminals were making things lively on the streets that day. Late in the afternoon they made their way to the tent, where Bro. S. was still at work. They pushed in their heads and demanded to know when meeting was to commence. He told them the appointment was for the morrow; but they wanted to attend meeting, and thought there ought to be one then. After looking around a while, they disappeared.

A little later a brother and his wife came by team, to be in attendance at the meetings; and finding Bro. S. very tired with his day's work putting up the tent, arranging seats, and so on, and in need of rest; they proposed that he should go to a house near by, where they had intended to stay, and get a good night's sleep before beginning the meetings the next day. He objected, but finally consented to do so; the brother and his wife taking his place in the small tent.

They awoke early next morning to find that something had gone amiss during the night. The small trunk in which his tracts were placed (a large supply of which he always carried with him), containing also some books, and some clothing, and which had been placed at the head of his bed,—was gone; and in its place there lay a strange ax.

They went over to the house and aroused Bro. S., telling him that his trunk was missing. Being thus suddenly aroused, he sprang out of bed, and was half-way down the stairs before he realized that he had not stopped to dress.

Immediately his encounter with the jail-birds the day before came to his mind. They all believed from the circumstances that those criminals had returned that night with the ax, expecting to find him alone; but finding the tent occupied by two, they had succeeded in removing the trunk without awaking them; but, without doubt, they had *intended using the ax*, had the guardian of the tent resisted them. Search was made for the trunk in the vicinity of the tent, but no trace of it could be found.

Later in the day, some brother attending the meet-

ing was watering his horses down at the river, when he saw a package of letters tied together floating down. These he secured, and found them addressed to Bro. Sheldon. Following this clue, they started up the river, and about a mile up they found the till of the trunk in a clump of bushes, a few feet from the shore. Further search revealed the fact that the trunk, with most of its contents, had been weighted with stones and sunk in the river. His dress coat, which he had removed and placed in the trunk the day before, while at work, and which had contained the letters which were found floating down, and also about \$100, which was in the coat, was missing. The convicts were seen no more in that vicinity, and it was undoubtedly they who did the mischief.

The trunk, with its books and tracts was raised from the river bottom. These were considerably water-soaked; and to-day there are some books in his book-case with the bindings loosened and the pages stained, by their submergence in that Minnesota river. Among these books was a Hebrew Bible, and other valuable books, taken along for use in study.

It always seemed that Providence interposed and directed that he should not stay there alone that night in that tent; and it may be that his life was saved by his going to that house to sleep; for *he* would almost certainly have awakened. And that ax showed that they intended to make use of it,—at least to defend themselves; and it might have been the intention to use it if the sleeper only awoke. But, “The angel of the Lord encampeth round about them that fear him, and delivereth them” (Psa. 34:7).

## CHAPTER XVIII.

### ANSWERED PRAYERS.

“And the prayer of faith shall save the sick, and the Lord shall raise him up.” James 5: 15.

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Does the Lord heal the sick in answer to the prayer of faith? is a question of deep interest to many to-day. That the Lord *does* hear and answer such prayer, is an assured fact. As illustrative of this we will narrate, as well as our memory will permit, an experience which Bro. Sheldon had while he was holding meetings in the state of Missouri, many years ago. The name of the town we do not now recollect, but we, (and others) remember hearing the facts related by Bro. Sheldon.

The meetings were progressing well, and the interest at high tide, there being numbers arising for prayers, and a deep conviction resting upon the people. Near to the place of service there lived a highly respected lady who was very sick. She had a large circle of relatives and acquaintances who were deeply interested in her case. She failed rapidly, and sank into unconsciousness; and the physician informed the family that she could live but a short time; and that she would be dead before certain relatives, a few miles away, could reach her bedside. These were sent for, and came, expecting to find her already dead.

When informed that she was not expected to live,

some of the family, not willing to give her up, insisted that the man who was holding the meetings should be sent for, to come and pray for her recovery. Hearing of the doctor's decision, Bro. S. felt that it would be useless; but they urged him to come. Here he had an inward struggle. On the one hand, he did not want to refuse to go; on the other, he felt that if he went and prayed for her recovery, and she should die, it would be detrimental to the further success of the meetings. He was thus in a strait. He believed that it would be useless for him to pray without *special faith* that the prayer was according to the will of God, and would be granted.

Being still urged, he went to the house, where quite a number of friends were gathered expecting to see the lady die. All this time Bro. S. had no faith. Entering her room, he found the lady unconscious, but the family there urged him to pray for her recovery. He knelt down by the bedside and prayed, but had no feeling of assurance. Not willing to give up, for *they* had faith to believe the Lord would heal her, the family urged him to pray again. Again he began to pray; and soon faith began to be given him, and he prayed on. He said it seemed as though he had been carried above the earth, where he could reach up and touch the very throne of God. The power of God filled and thrilled him most wonderfully, and was felt by all present.

Then the unconscious woman opened her eyes, began shouting and praising God, and soon sat upon the edge of the bed, while they had *such* a time of rejoicing. Some of the relatives from a distance arrived just then, expecting to find her dead; but

there she was, sitting up, praising and rejoicing. After a little time the room was vacated that the lady might dress. This she did, soon after walking out into another room, where she shook hands with the friends there gathered, giving to each some word fitted to their individual need.

There was no meeting spoiled that night on account of an unanswered prayer for healing; no, indeed; but the Spirit's power was there sensibly felt, and a grand revival followed. The next night the lady herself was at the service, and testified of the power of God to heal. Several years afterward she wrote a letter to Bro. Sheldon, and was then still rejoicing and praising God.

Bro. S. sometimes expressed his thought regarding "the prayer of faith," as related to such cases. It must be where the healing will be to the glory of God, that such prayer will be answered; and, that there must not only be the faith in Christ which is common to all Christians, but also a *special* faith, on the part of *some one concerned*. In this case it was not on the part of the sick one, for she was past consciousness; it was not on his part, for he lacked faith at first; but members of the family *did* have that needed special faith, which was afterwards given to him; and the result was, the sick one was healed, to the glory of God.

There is a distinction between the *grace* of faith, which relies upon Christ for salvation, and the *gift* of faith for healing, and for other things, in answer to prayer. Salvation is promised to "whosoever will," therefore all may, and must, exercise faith upon this promise, or testimony. But healing is not promised to



all, nor at all times, nor in all cases: there is no Bible promise of this upon which to base faith; therefore it cannot be exercised unless it is specially given for each case, and to each person who thus receives it. In the above case all did not have it; and even when some (perhaps but one) of the friends had it Bro. Sheldon had it not, even when praying and trying to believe,—until it was infused into his mind by the Holy Spirit. “Now there are diversities of *gifts*, but the same Spirit. . . . For to one [brother or sister in Christ,—he is not speaking of unbelievers,] is *given*, by the Spirit, the word of wisdom, . . . to another faith, by the same Spirit; to another the gifts of healing, by the same Spirit.” See 1 Cor. 12:4–31. We may, and should pray for these gifts, as we come to need them; but we cannot command them from God, or have them in every case. “Trophimus have I left at Miletum sick.”—Paul, 2 Tim. 4:20.

How does this statement of Paul compare with modern, so-called “divine healing,” practiced perhaps by misled yet good people, but, also, in most cases through the deception of the devil’s agents? Accept the Bible teaching of “faith healing;” give God the glory; and give no heed to “seducing spirits and doctrines of devils,” or to the “false Christs” and “false prophets,” who “shall show great signs and wonders, insomuch that, if it were possible, they shall deceive the very elect.” (Matt. 24:24.)

“The prayer of *faith* shall save the sick, and the Lord shall raise him up;”—when God by his Spirit especially gives the faith for this prayer.

Another case of answered prayer, for another kind of healing—that of a sin-sick soul—comes to our mind

now, having occurred in our home city, Brodhead, Wisconsin.

For many years there had lived, six or seven miles south of the city, a man who had become rather noted in the country around as a rough, wicked character. Before coming west he had been converted; but he left the state of Maine when young, and settled in Wisconsin when it was wild and new, and "lost his religion;" becoming reckless and profane, and giving up his hope in Christ.

At the time of his conversion, which was under the preaching of the Advent message in Maine, he had an experience the like of which was not then uncommon. When he found peace in Christ he had the impression that he saw a great light which shone clearly to his natural eyesight, and which gave him the assurance that he had received the pardon of his sins. He lived a life of faithful service for a time; but on coming West he was led astray from the path of righteousness and thereafter lived a life of open sin.

When he had reached the age of about seventy-five, his health having failed, he purchased a home in town, and moved in to spend the remainder of his days. About three weeks afterwards he was taken seriously ill, and he realized that he was nearing the end of life. His past ill-spent life came up before him, as he said, like a great black cloud, through which he could see no ray of light for his future, and he was greatly distressed. That former Christian experience came also to his memory; that light of glory that had once surrounded him! could he ever see that again, and once more feel the assurance that his sins were forgiven? He reasoned with himself

that it was impossible. His sinful life disturbed and distressed him; he could not rest nor sleep, nor could he die thus. He tried to pray, but all was dark, dark; and hopelessness took hold of him.

For years he had now and then heard Eld. Sheldon preach. He believed the message was true, and had been under conviction at times while sitting under his preaching, but had not yielded. In his distress of mind he sent for him to come to his bedside; and he, being at home, went, as requested.

The old gentleman told him of his past history, his early conversion in Maine, his having given up his hope in Christ, and of his many years of sin, which rose up before him like an "exceeding high mountain." He bewailed his lost condition and feared there could be no salvation for him; he could not sleep, nor could he die, he said, with such a burden and weight resting upon him. Bro. S. talked and prayed with him, but he found no peace.

He visited him again the next day, and again talked and prayed with him; also on the third day. Yet the old man could obtain no rest nor peace; nor would he be satisfied with anything, unless he should again see *that light!* Together they prayed, the old man confessing his many sins, and pleading most earnestly for pardon. That third night the peace of God rested upon him, and he felt the assurance of having his sins pardoned once more; and, yes, that light again shone round about him; and he rejoiced and praised God.

Peace and quiet of mind were given him, and rest came through peaceful sleep. He afterward talked with members of his family, telling them of his peace and joy, and entreated them to seek for and obtain

pardon. The next morning, when Bro. S. called on him, he requested him to deliver this as his testimony, to his friends at his funeral service: "Tell them I am ready to go. Glory to God! Ready to go!"

Now we must make a few remarks lest the above should be taken in a wrong light. Anxious sinners are filled with true "joy and peace" by *believing* in Jesus, and in the record which God has given of his Son. It is "by faith," that is, by believing the testimony of God in his Word, and not by "feeling" at all, that "we have peace with God, through our Lord Jesus Christ." The thing for the anxious sinner to do is to believe what God says—feeling or no feeling; light or no light. Feeling will doubtless follow; still it should not be made a pre-requisite to the acceptance of God's promised pardon.

But we are poor creatures, and the Lord is very pitiful. And he who wet Gideon's fleece for a sign to him might cause a poor man to think he saw a light; if that man could not be satisfied without it. But do not from this demand a light, or anything else, before you will believe God: "Thou shalt not tempt the Lord thy God."

Yes; dear unconverted reader, if you are an awakened, anxious sinner, there is pardon and peace, for you just now, by only looking unto Jesus the Lamb of God, slain for you. And it may be obtained even at the closing hours of one's life; but then Satan will do his best to hinder you, either by keeping you asleep, or by leading you to despair; and you will be weak, and hardly able to lift up the eyes of your mind to the cross of Calvary. It is very dangerous to put off this matter, and to say to God's Spirit

“Go thy way for this time; when I have a convenient season I will call for thee.”

How much better it will be to stand before Christ who died for you, and present to him a well-spent life; and maybe some few sheaves of gathered grain; rather than to give Satan our best days, and at the close of a life worse than wasted in his service to cast ourselves on the mercy and goodness of a slighted Savior. Surely no young reader will be so *mean* as deliberately to purpose this! Give yourself, your all, to Christ now, *now*. “They that seek me *early* shall find me,” is a special promise to the young. Will you?

There are several lessons to be learned from the foregoing narrative of facts. Seek them out for yourselves.

## CHAPTER XIX.

### FAILING HEALTH.

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From the time that Bro. Sheldon came into possession of his tent he labored hard during the tenting season, often preaching twelve or fourteen sermons a week; and more than once did he preach four sermons on a Sunday, and baptize, besides conducting social services; and usually, when in new places, he had to do his own singing.

Such tent work is hard on a preacher, even though he is favored with a naturally strong constitution, as Bro. Sheldon was. His natural vigor withstood well the many exposures and wearing experiences of his pioneer days, but these were so trying that it had to yield, sooner or later, to the constant strain put upon it.

When the weather no longer permitted tent work he began the winter campaigns; arranging preaching appointments, and holding protracted meetings. One winter in the later sixties he started out with his horse and cutter, filling appointments; and in going from Sauk City to Castle's Prairie, in Wisconsin, he was overtaken by a severe, and blinding snow-storm, with the thermometer registering more than twenty degrees below zero. For some distance his way lay through a strip of hazel brush, and when some distance into the brush a blast of wind carried off his hat. He

stopped the horse, got out, and ran after his hat, which the wind was blowing farther and farther away, until he finally captured it; but, when he attempted to return to the horse and cutter he could not see where they were, because of the blinding storm, and his own footprints had been at once filled up by the drifting snow so that he could not retrace them.

Though he took the direction back against the wind the best he could, the storm was so bewildering that he wandered about for some time in that hazel brush, and was nearly frozen before he found his horse and cutter. A drive of some four miles brought him to the home of that good old couple, so well known then in Wisconsin, Deacon Thomas and wife. Sister Thomas had been a trained nurse in a hospital, in Worcester, Mass., and she at once began to treat the nearly frozen man, applying home remedies; thus making him comfortable, and averting, for that immediate time, a sickness from the exposure. He was able to fill his appointment the next day.

Another appointment was made for two weeks ahead. This he managed to fill; but then found he would be compelled to remain at the deacon's for a time, for he there came down with a raging fever which continued for three weeks.

Sister Thomas nursed him well, but he grew worse, alarming them so that the deacon sent a team to his home and brought his wife. He was so sick that he was given up to die by the doctor, nurse, wife, and friends; but the Lord spared his life.

From the time of this sickness he was obliged to remain comparatively inactive until spring; and it seemed that his constitution was then weakened, so that he

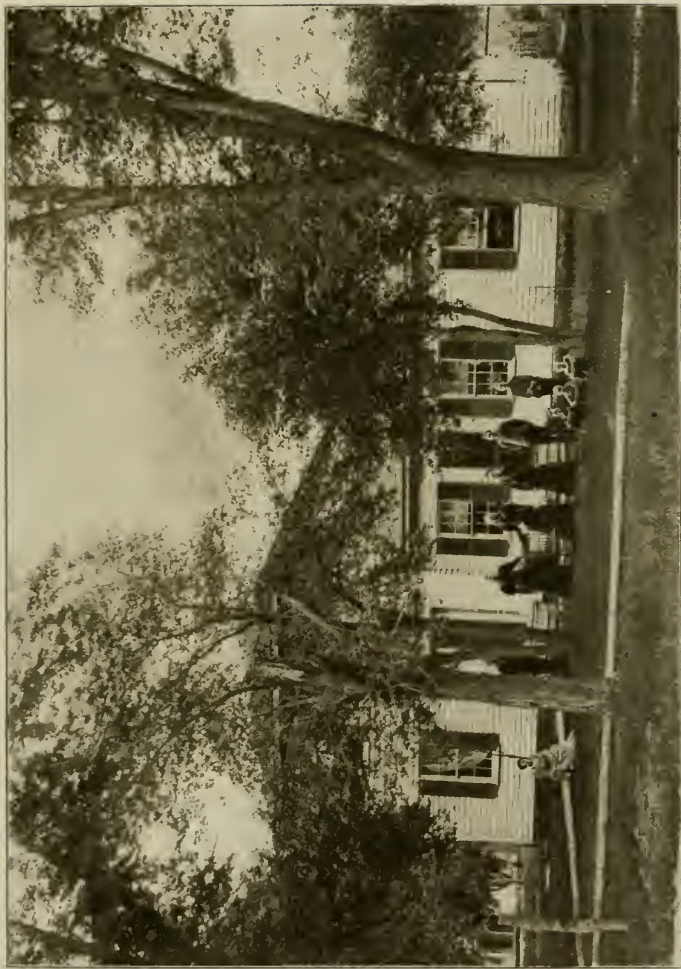
never entirely regained his former rugged health. Although he labored hard and constantly in after years, the work told on him more than formerly.

In the winter of 1867-8 he had another severe and trying illness, brought on by overwork and exposure. He was holding meetings at Postville, in Southern Wis., and nights after being overheated by preaching, he would ride some five miles to his stopping-place. This exposure was too much for his already weakened constitution, and a long sickness and nervous prostration resulted; after which his health was never good, though it improved somewhat after a time.

The next spring, in May, 1868, he moved his family from Baraboo, where he had resided for four years, and where their second and youngest daughter was born, to Brodhead, Green Co., a beautiful little town in the southern part of the state, which was thereafter his home.

He had labored more or less in Brodhead and vicinity for two seasons, and had worked up an interest, and the brethren strongly urged that he should locate among them. Just south of the town, in the township of Avon, he had labored and brought several strong men and their wives out of the bondage of the law (Seventh-day Sabbath keeping), into the freedom of the gospel; also he had pitched his tent two summers in Brodhead, and these meetings had resulted in reclaiming some backsliders, enlightening the people, bringing many to Christ, and establishing one of the strongest of Western A. C. churches. This church contained a large number of members of unusual moral and intellectual strength, who were "rooted and grounded" in the truths of the Word, and able and





Sheldon Home, Brodhead, Wis.



ready at any time to give a Scriptural "reason" for their hope. It was often remarked that this was "a church of preachers," for most of them could discourse intelligently, on many Bible subjects.

After the removal of the family home to Brodhead, he spent a few weeks at a Water-Cure in Monroe, the county-seat of Green Co., Wis., and was somewhat improved in health by the treatment; a little later he went to Dr. A. Spaulding's at Aurora, Ill., and received electrical treatment from him with further benefit; but did not regain his former power of endurance.

In the summer of his removal to Brodhead a third tent-meeting was held there, in which Elders J. V. Himes and Wm. Sheldon labored side by side, and a grandly successful meeting was the result. The brethren and sisters were thoroughly awake, shouting and rejoicing; and in this frame of mind quite a number of them went on to the Southern Wis. camp-meeting, which followed directly, and was held at Paoli, Wis., some thirty miles distant. This camp was quite largely attended by our people of the state,—many brought the unconverted members of their families with them,—and the fire and enthusiasm of the tent meeting was carried to the campmeeting, and in turn carried to their various homes by its attendants. At the camp-meeting many were converted, and large numbers baptized: at one baptismal service Bro. Sheldon led twenty-nine down into the watery grave, among whom was his eldest child, his daughter Jennie.

This was in '68, remember, when we were in expectation of the Lord's very soon coming.

With the break in his health, Bro. S. was compelled to remain more at home than formerly, and though

he often went out and held meetings, for a number of years longer, yet his stays at home were more lengthy, and evidences of poor health were plainly visible. Yet his regret was *not* that he had worn himself out in the service of Christ, but rather that he had not been able to do more; and that he was unable to do then as he had done formerly.

## CHAPTER XX.

### STUDYING AND WRITING.

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Even while closely engaged in revival and tent work, Bro. Sheldon *always* spent considerable time in study, and in writing; contributing reports and articles more or less frequently to our papers. He also wrote, and had printed, many tracts bearing on points of our faith. He always made it a point to be well supplied with tracts, of his own, or others' writing; and thousands on thousands of these has he distributed far and wide over the Western prairies, and many have been led to see and embrace the truths of God's Word through the reading of some tract.

He felt that these little silent messengers were a potent factor in the promulgation of the gospel in new fields, and always made them prominent in his labors. They were chiefly distributed gratuitously. It would be gratifying to see much more use made of these "printed preachers" to-day, for they would still accomplish a work that other means, without them, may measurably fail to accomplish. They say their say over and over, as often as they are called on; they never get into a debate and get excited; and their reader can calmly study them, and their subjects, at leisure. Thus they have some advantages over spoken words. And the standard doctrinal tracts are as good to-day as ever they were.

The following letter, found among others, illustrates the effect of tract distribution, and we insert it to show how even some weak, timid child of God may be instrumental in doing a great work for him, simply by giving some little tract to a friend or stranger. "Cast thy bread upon the waters: for thou shalt find it after many days" (Eecl. 11: 1).

"NORMAL, ILL., March 26, 1894.

"Bro. Sheldon:—Years ago, say perhaps from '64 to '66, I was visiting in Indiana, and while there my brother and I were going along the road, and we met a man, and he gave us some tracts. And among the number was one entitled: THINK FOR YOURSELF: and it did set me to thinking; although it was years before I took a decided stand. But I think that tract was the entering wedge that finally landed me in the Advent camp.

"I never forgot the title of the tract, but the author's name was forgotten. The other day, an old *A. C. Times* fell into my hands, and there I discovered who was the author of the tract; and after all these years I want to thank you for writing it.

"Your Brother in Christ,

"T. B. STURGIS."

As inability to use his strength in the open field so constantly as formerly, fastened itself upon him, Bro. S.,—never content to be idle for a moment—gave himself up more fully to study, and the thorough investigation of many points of teaching related to the Word of God. *His* study was not just looking over the morning paper; or reading a chapter in the Bible; or bringing together a few items wrought out by

others' research, to make up a well-sounding thirty minute essay, to be read on a Sunday morning; but he gave himself up to research, going to the very foundation of whatever subject he took up.

Days, nights, weeks, months, years, were devoted to study, hard solid study. The "midnight oil" not only burned at midnight, but frequently till two, or four o'clock in the morning, so absorbed was he in the subjects; then after a few hours he would be up and into his study again. Many times has he risen after having retired for the night, to write down thoughts that came to him while still musing upon his bed, his mind too active to sleep; and which he did not wish to risk forgetting.

Many problems have been solved in this way. Nor would he give up any line of research which he had begun, (except it was temporarily), until he had mastered it to his own satisfaction, though it took years to finish it.

Points that he was unable to get a full knowledge of through works at his command were made note of, and when an opportunity presented itself other books were looked into, and further information noted for future use. In his travels he has consulted libraries from Boston to San Francisco; and often, instead of using time for recreation, sight-seeing, or pleasure, at such places, he has used it to search through works not to be found everywhere, to secure facts which have afterwards been used with telling effect. *Students* of his stamp and depth are not run across every day.

After weeks, months, and in some instances years of research—which might be literally re-search; not taking others' words for it, but verifying personally,—

he has penned the results of his labors,—for labors they were, just as really as any man's who ever labored at manual work,—and thus has given and left to the world what may without exaggeration be termed a rich store of productions, published and unpublished; in the form of tracts, pamphlets, books, articles, and manuscript. In the production of these, research in various directions was made, and language, history, science, and astronomy, have been brought to bear in establishing questions relating to Biblical knowledge; so that, to his mind, many points were settled beyond the possibility of a doubt.

The first tract that he wrote was printed in 1853,—49 years ago. It was called, "The Gospel Vindicator: or Bible Truth-Defender," and contained 187 closely printed pages. To show the scope of this work, and the range of his theology at that early date, we give its page headings: "Rules of investigation—death and resurrection—immortality—man in death—intermediate state—time of reward—place of reward—wages of sin—admonitions—Christ's coming—the four kingdoms—the kingdom of God—premillennial advent—apostasy—non-immortality of man—views of primitive Christians—opinions of eminent men—Scripture testimony—soul and spirit." This is quite a "body of divinity;" and no doubt did good work.

A 21 page tract comes next, on: "The Seven Seals: with Scriptural facts concerning the Four Angels, the Four Winds, the Sealing Angel, the Seal of the living God, the 144,000, and the Silence in Heaven." This is on the prophetic line, as you will see. A third tract (perhaps) was "The Key of Truth," 12 pages only, but which has done great service,—perhaps as much as



any one of his productions,—and it is yet in use. On its cover page was printed: “For gratuitous circulation;” and it was scattered by the tens of thousands, gratuitously.

Among his other printed works; we mention, *The King of Glory;*” a 48 page prophetic work; “*The Coming Judgment: its Necessity and Results;*” “*Christ’s Kingdom Not of This World;*” “*The Scriptural Doctrine of Eternal Damnation,*” 45 pages; “*Rise of the Man of Sin;*” “*Apocalyptic Symbols Examined,*” 71 pages; “*The Next Dispensation, Viewed in the Light of Revelation,*” 70 pages; “*The Disembodied State Examined,*” 42 pages; “*What is the Soul?*” “*Immortality: or Does Death Kill?*” “*Materialism, as Related to the World to Come;*” “*Ghostology;*” “*The Visions and Theories of the Prophetess Ellen G. White, in Conflict with the Bible;*” “*A Sermon on Hell;*” “*Is the Coming of the Lord Near?*” “*Dodging the Truth on Prophetic Time;*” “*The Last Generation;*” “*The King of the Jews;*” “*Seventh Day Sabbath Claims Refuted;*” “*The Approaching Consummation;*” “*The Thousand Years of the Dragon’s Bondage;*” “*The Reign of Messiah on the Throne of his Father, David;*” “*Daniel’s Drama;*” “*Symbolic Prophecy Explained;*” “*The Kingdom to Come;*” “*Sabbatical Claims Not Valid, and Valid Sunday Claims;*” “*Futurity: or the Hereafter of All Men;*” “*Immaterialism;*” “*Why Don’t God Kill the Devil?*” “*The New Jerusalem Sanctuary;*” “*The Upper Sanctuary Cleansed on False Time;*” “*Stop and Think.*”

Of a larger size, he wrote: “*Adventism: What is it?*” a cloth bound book of 310 pages, published in 1868; when it was spoken of as “the book for the times.”

“The very name, Adventism, sent a thrill through the whole body.” “‘Adventism’ was published last week, and in less than three days nearly every copy was gone. We have never published any work for which there was such a call, or so rapid a sale. . . . It is the most important book we have issued from the press. We have hitherto felt the need of a work that we could hand to inquirers after truth: that need is now supplied.”—*Voice of the West*.

“We are delighted with it (‘Adventism’). The points are clear, and well put. It is just what is needed for the present time.”—*Crisis*.

He also wrote: “Mormonism Examined,” a paper covered volume of 184 pages, published in 1876. It is an exposure of plain self-contradictions in the Mormon inspired (?) books, and a refutation of their doctrines. Every one in contact with Mormonism of any kind should get it, and get posted. Of this work Eld. D. T. Taylor wrote: “Mormonism is a stench in the nostrils of heaven, and a stain on the nation’s honor. It is a huge imposture that only deserves to die. Elder William Sheldon has done service to the whole country in exposing the inconsistencies, contradictions, and falsity of the claims of the Mormon founders, and leaders, and his book should be widely circulated and read by those who wish our land freed from this polygamous system of error, lying and lust. His sharp trenchant pen will interest you. The *expose* is thorough and well done.”

It is important to notice here the re-paging of the Mormon books; so we add the following:

“When I wrote my review on Mormonism, I frequently referred to chapter and verse as given in all

Mormon editions of the Book of Mormon then extant. Of late a *new* edition has been issued, changing the former divisions of the book, so that my quotations cannot be found—being sometimes 40 or 50 verses away from the one cited. Their ministers take this new edition into the desk, read quotations from my book, and then read the chapter and verse cited, from the new edition, and accuse me of falsifying the Book of Mormon, and ask anybody in the congregation to come up and compare the works. Some of my own brethren have been thus deceived. One Bro. (Eld. Gardner) sent for my book to compare with this new edition, finding all my quotations right but not to be found by chapter and verse in the new edition.

“This was the best way they could escape the points made against them. If they went to all this expense in getting out a new edition to throw dust into the readers’ eyes who read my book, it will *stick to them as a dishonest trick*. Look out for the trick. It will be practiced till the trick is exposed far and near. w. s.”

“Prophecy and Chronology Made Plain,” is another work of his, a cloth-bound book.

“Life Beyond Death, in the Home of the Holy,” was published in 1871, in paper covers. It was scattered extensively, and has done much to bring many into clearer light. Thousands of this work were scattered by Bro. S. at his own expense, during missionary trips. Bro. H. A. King mentioned the fact that this work “was the means of leading the Rev. Geo. R. Kramer out of fable-land into the light of truth.” Nor was he the only minister who had his eyes opened by it. In the South, a Baptist minister undertook to review it publicly, and gave notice that

he would do so at a date two weeks ahead. He commenced his preparation, but before the two weeks were up he handed the work over to a second Baptist preacher, requesting him to review it at a certain time. He undertook the work; but finally he too passed it on to a third, with a similar request. The like was done again and again, until the book passed through the hands of six Baptist ministers, none of whom "reviewed" it; but each of whom began to preach the truths learned from the book in their efforts to refute its arguments. Here we cannot but insert the following extracts:

"This morning, May 4 (1875), we came back with Brn. Bankson and Livingston" [the latter father of Elder Milton M. Livingston, now at Mendota College, Ill.] . . . "The truth here [—Spring Creek, Ala.] has spread like wild-fire, just from that one copy of 'Life Beyond Death.' There are five ministers already breasting the storm, and they will not flinch for love or money." (—Cargile's Autobiography; p. 259.)

"Shortly after the war a ripple of excitement blew over the religious waters in this section, caused by some religious tracts circulating, which proclaimed the speedy coming of the Savior to earth. Soon after this Adventism began to be preached. A worthy Baptist minister, Rev. J. J. Smith, being among its earliest advocates. . . .

"About a year ago Rev. Hezekiah H. Davis came, with a lady preacher, Mrs. Hattie B. Hastings, who revived things wonderfully. . . . After them came Rev. William Sheldon, of Wisconsin, who was many heads and shoulders above his predecessors. He was

a scholar as well as an orator, and a man of decided ability." (From Stevenson, Ala., New Era, 1873; in Cargile's Autobiography, p. 86.)

In this connection we extract from an old *Crisis*, as follows:

"NEWS FROM THE SOUTH.

"I am receiving good news from the South; not only from Bro. Bowman, but from other portions of the South. One brother, to whom I sent 'Life Beyond Death,' sat up nearly all night to read it through, and then carefully re-read it afterwards, and is now rejoicing in the truth. In another section several have already been turned out of the Baptist church for advocating our views on the soon coming of Christ and kindred doctrines, including one Baptist minister. Another Baptist minister writes me—'I think it probable that we will have a stir in our Association before long;' and this minister has already come out clear on the whole truth, and is calling for works on the life and death theme to scatter, which I am sending him. It will be time to make his name and locality public when they turn him into the gospel field more fully. God bless him. I am still sending works south, and shall continue to do so as long as I can get funds, for my heart is moved for that poverty-stricken and destitute field. May God water the seed.

"I reserve other items of news for another note, only adding that in some parts the clergy are stirred up to preach against us, but none who have *read the works* sent are affected by it. "w. s."

"A CONVERT TO THE TRUTH.—At our recent camp-meeting in Western Wisconsin, I formed the acquaint-

ance of a Bro. Foster, who has been for thirty years an efficient Methodist clergyman, and who has recently embraced the truth held by our people, and has avowed his intentions to leave that church, and unite with us without delay. Nor has he stepped out so boldly without candid deliberation. In a public discourse he gave the following outline of his experience, which is calculated to encourage others to sow the seed of truth by scattering reading matter, though they may not always witness present results.

“Some twelve or fifteen years ago he was invited to read some tracts which I scattered in the western part of this State. He hated the doctrine they set forth, and was determined not to believe it. The tracts presented such strong arguments, however, that he was fully convinced that he could not meet them; so he resolved to lay them aside only partly read. He did so; but the impressions then made were never shaken off. Within the past year or two he has been reading other productions, and has accepted the truth, and commenced preaching it, and a part of his congregation have also embraced it. We are glad to welcome to our midst a man of so much experience, and so good a talent, to help us.

“Let others take courage in the work of tract distribution. These tracts may, as in this case, if they do not produce present results, pave the way for future good. Scatter the seed everywhere. If some ‘kick against the pricks,’ and get hurt, and grumble about it, and splash around like a whale with a harpoon in him, for a time, they may yield after a while. Keep sowing the seed of truth in the form of tracts. “w. s.”

“A NOTE FROM GEORGIA.—I did not know but my labor was lost in one Southern town till I received this note:—

“MR. WM. SHELDON:—Dear Sir, and Bro. in Christ:—It has been, as near as I can remember, about eighteen months since your visit to this place, and ever since then I have read and studied those tracts you gave me, with great pleasure, and find that they have given me more light upon Scripture than any other work I ever read; for they have filled me with fresh hopes, life and vigor; and they are to me as a crutch is to a lame man; and with that crutch and God’s Word and the spirit of love, softened and purified by the Holy Ghost, I think there is no man on earth who can disprove their teachings. Dear brother, I feel that the veil is withdrawn, and the true light now shineth. Glory to God, for ‘Ghostology,’ ‘Kingdom to Come,’ ‘Death and the Dead,’ ‘Immaterialism,’ and the ‘Coming Judgment;’ they are all so brimful of light and truth that they have opened my mouth, and caused gratitude to flow from my heart day and night; not at the family altar alone, but also in my work-shop, to my customers, friends, and neighbors, and there are some who hear the words of eternal life through Jesus who alone is the life-giving power, and some who reject and are hewing out for themselves cisterns that hold no water. I am rejoicing in the hopes of shouting glory over death, and him that hath the power of death, that is, the devil. Then our mortal body will be changed to one that cannot know grief, suffering or death; then shall we be fitting subjects for our immortal King when he comes to take his kingdom; then with all the redeemed shall we shout ho-

sannah to the Son of David. Men talk about the beautiful music now, what will it be to that of the just made perfect?

“I hope you will excuse me for writing to you, but I want you to know your labors are not lost, and also to pay for my paper; and I want you to select me some more of the most heart-searching tracts you can get, not forgetting your own, for my others are all distributed.’

“May God bless this brother in his efforts to sow the seed in the South, to enlighten others.

“W. S.”

We also take the liberty of here giving the following recent letter:

“St. Louis, Mo., June 22, 1902

“MISS LUCY SHELDON: Dear Sister:—I feel moved to express at this late date, a few of my thoughts in regard to your dear father, in connection with my conversion to the doctrine of conditional immortality.

“In February, 1868, some tracts of his early writings chanced to fall into my hands; principally on the subjects of the Time and Place of Reward. Also the ‘Reign of Christ on the throne of his father David.’ After five years of investigation I became convinced of the truths taught by the A. C. Church; but for twenty years questions pertaining to the meaning of certain passages of Scripture would come to my mind, and my first thought always was, to write him my question; but I never had to do it, for in a few days, or weeks at the farthest, on turning to his department of our church papers my thoughts or questions would be expounded to my entire satisfaction; until I quit thinking of writ-



ing my questions, knowing all that I had to do was to wait a little while, and everything would be made plain to me.

The only time I ever met him was at Forreston, Ill., in June, 1881. . . . His last article, 'A Stroll through Paradise,' impressed me greatly.

"May God grant that we may meet and enjoy that stroll, as well as bask in the sunshine of the kingdom under the whole heavens, is my prayer.

"J. HARVEY MELVEN."

Many more cases might be recorded here of individuals being enlightened, or started on the way to enlightenment, through the reading of a tract. It seems that to-day we are in general too neglectful of this means of scattering the words of truth and salvation. In former days some *always* had a selection of tracts in their pocket, to hand out whenever there was a good opportunity. Even a weak child of God can hand out an *appropriate* tract; which is better than indiscriminate scattering. "Blessed are ye that sow beside all waters" (Isa. 32: 20),—that is, *in favorable locations*.

## CHAPTER XXI.

### EDITORIAL WORK.

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For many years our brother had been a frequent contributor to our denominational papers: *The World's Crisis*, in the East; and *The Voice of the West*, in the West; and his writings came to be in demand, so that he was afterwards placed in an editorial relation to several papers.

In 1870 he was elected to the position of Corresponding Editor of *The World's Crisis*; later he was *Western Corresponding Editor*; and his department in the *Crisis* was headed, "Western Editorials." This official connection with the *Crisis* was continued until the fall of 1889 (when the *Western* territory was set off, with "Our Hope" as its organ); with the exception of about two years when he was the Office Editor of the *A. C. Times*.

He was always a staunch friend of the *Crisis*. Many years of labor in writing articles were given to our people through that national, and later, Eastern organ. Eld. F. L. Piper, the present editor of the *Crisis*, says: "No paper has been placed under such long-standing obligation for his writings as has *The World's Crisis*. Soon after the paper was established in 1854, Bro. Sheldon became a contributor. First he appeared in brief letters and reports, and later in articles."

During his editorial connection, through seventeen years, with that paper, he labored conjointly with Miles Grant, John Couch, and E. A. Stockman, who in succession were its Office Editors during that time.

The Adventist interests of the West, on account of growth and geographical position, came in time to need an official organ which should be sent out from its own territory; and *The Voice of the West*, first published at Buchanan, Mich., in 1863, by Eld. J. V. Himes, was in Dec. 1864 made the denominational organ for the West; at which time the Western Advent Christian Publishing Association was organized. This was on the basis of individual ownership, the shares of stock being ten dollars each. In 1869 the name of this paper was changed to *The Advent Christian Times*; and in 1871 its office was removed to Chicago, Ill.

In 1873 the basis of its ownership was changed from the "stock" individual ownership to that of delegates chosen by the Conferences, and the name was changed from "Association" to W. A. C. P. Society.

While at Buchanan, this office did a very large printing and publishing work, issuing many tracts, and pamphlets, and some books, the weekly issue of the *A. C. Times* at one time was more than 5,500 copies. After the removal to Chicago the paper encountered some most unfavorable conditions, and lost ground very largely. It was finally purchased by *The Bible Banner*, and merged into that paper, in 1879.

In 1873, Bro. Sheldon, who had been serving the Western body as Corresponding Editor of the *A. C. Times*, was elected as its Office Editor. This position he accepted "with unfeigned reluctance . . . . receiving all the votes cast for editor but two, he con-

sented to act for a time." In the fall of 1874 he declined to serve longer, and Eld. F. Burr succeeded him in that position. Thereafter he was a contributor to its columns, as he had been for years before.

During these latter years there had been another Adventist periodical started, as a monthly; and its chief founder, Eld. Homer A. King, writes thus of its establishment:

"After publishing periodicals on Apiculture a few years in New York, I wrote to a number of leading Adventist brethren asking their co-operation, as an editorial corps, on a religious monthly; to which all replied favorably, Wm. Sheldon suggesting two names, one of which I chose: thus *he* gave it its name,—The Bible Banner." Its first editorial staff consisted of John Couch, Wm. Sheldon, and A. A. Phelps; and its first number was issued in Jan. 1871, from New York. For seven years Bro. Sheldon was editorially connected with this publication; and for a time after it became a weekly paper, in 1877, he was also listed as one of its "special contributors."

When "Our Hope and Life in Christ" was started, and a new Western Advent Christian Publishing Society organized, in 1889, Bro. Sheldon was chosen as one of its Associate Editors. From this time he served that body, under the name either of Associate, or Corresponding Editor, until his last sickness came on;—and even after that he was quite a regular contributor to its columns up to the time of his death; having material prepared and on hand at the time when he was laid away to rest.

Other publications also were glad to obtain and use his writings. Messiah's Advocate, the organ of our

people on the Pacific coast, and in which he held a deep interest, was remembered frequently by him with articles for its columns; as was also the Prophetic and Mission Quarterly, the organ of our A. A. M. Society; and Present Truth, the organ of the Southern field.

For some thirty years he was constantly before our people as a writer in some special capacity in our papers. The signature "w. s." became well known and looked for. Many of these writings were copied into other papers, outside of our denomination, and often the identity of the writer was lost, as frequently such clipped articles would be credited to "Exchange," or "Selected," and the "w. s." left off. Some of the good things he has written have thus run through several papers, and been read by many readers outside of our own ranks; and we sincerely trust many have been benefitted.

In his early years he often used his talent in the writing of verses. Some of his poetry was printed in early issues of the *Crisis*, and the *Harbinger*. He contributed quite a number of pieces to an early-published hymn-book, and the words of some of the songs we sing to-day are of his composition, though his name as their author was lost long ago. In later years he seldom gave his mind to verse-making. We have heard him say that he realized that his *forte* lay in prose rather than in poetry, so he devoted his pen to prose during the greater part of his work.

Some of his writings have been translated into other languages, and have been scattered thus among other nationalities in this, and in other countries.

We insert here an editorial from a February, 1902,

issue of the *Crisis*, as it expresses well, in the words of Elder Piper, an estimate of the qualities of Bro. S. as a writer:

“ELDER WM. SHELDON.

“Last week several of Bro. Sheldon’s old friends were given space in these columns to speak their tributes of appreciation to his personal worth, and to the value of his long service by tongue and pen among us. Though we have not been able to claim the pleasure of a close personal acquaintance with Bro. Sheldon, it may be fitting that we speak of his long and honorable connection with this paper as a contributor.

“In the death of Eld. Wm. Sheldon *The World’s Crisis* loses a life-long friend and supporter. And those connected with the present management of the paper, in common with its readers, East as well as West, have been mourners at the news of his death. While, since the starting of the *Hope* in the West, Bro. Sheldon has properly gravitated to its columns as the natural outlet for the great body of his writings, it is nevertheless true that no paper has been placed under such long-standing obligation for his writings as has *The World’s Crisis*.

“Soon after the paper was established in 1854, Bro. Sheldon became a contributor. First, he appeared in brief letters and reports, and later in articles which, at that early date, were marked by a clearness and decisiveness both of conviction and utterance which have characterized his writings through the nearly half a century which has elapsed.

“As a writer, Bro. Sheldon possessed the rare faculty of always making himself understood. And this is high praise when one considers the wide range of his re-

searches, the abstruse subjects he often treated, and the many 'knotty' questions which were, from first to last, thrust upon him for answer. Where other expositors stirred up mud, and not infrequently confused honest seekers for truth, Wm. Sheldon was always clear in his own apprehension of truth, and no question, seemingly, was too intricate or mystical to receive illumination from his tongue or pen.

"A study of his writings will also reveal a trait which is worthy of emulation by all writers. Wm. Sheldon used no superfluous words. Whatever he had to say was aimed for at once. Some writers, unfortunately, cultivate the habit of using a page or two for introductory matter, and in getting ready to say something. One did not have to read through any introductions to find what Wm. Sheldon was writing about. He was a master in the art of presenting a subject in brief form, but yet clear, concise, and usually convincing.

"But his active tongue and pen have ceased to speak their message, and a true and good man has passed to a well-earned rest among the comrades who have shared his conflicts during the last half century. He sleeps well, and in honor! At last he rests from the strife for God and truth, which in life he never shunned. Others better fitted by their long acquaintance will rehearse his personal virtues, but throughout our body, all who have known him or been familiar with his long labor and its influence, will tenderly cherish his memory, and will continue to wait, as he waited, the consummation hour, when the 'quick and dead' shall assemble for the 'marriage of the Lamb.' "

## CHAPTER XXII.

### FAMILY AFFLICTIONS.

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There came a time when Bro. Sheldon's quiet home was invaded by the enemy, and the family circle was broken, leaving the rest of them in a state of sorrow such as is well known to those who have experienced the same, but can hardly be described to others.

The eldest son, Simon Peter, a lad in his thirteenth year, but giving promise and evidence of remarkable powers, and naturally the hope and joy of his parents, and very dear to them, was suddenly stricken down by the dread disease, cerebro-spinal meningitis; and succumbed to it after three days' illness, during which his sufferings were very great. He died on May 20, 1873, and to his parents the stroke of his sufferings and death, coming, as it were, together, was almost unbearable. The following, from the *Bible Banner*, tells some of the story:

#### "AFFLICTION.

"The deep waters of affliction have submerged my soul. On the 20th of May, my son, Simon P. Sheldon, fell under the power of death, after a short but distressing sickness, which culminated in brain fever. He was but twelve years and three months old, but will be remembered by hundreds on the different camp grounds



in Wisconsin and Ill. Last winter he gave his heart to God, and was baptized by Elder George Howard. He often gave testimony in our social meetings. He was contemplating our coming June camp-meeting with interest—but he sleeps, and we sorrow. Bro. Burr, of Chicago, attempted to respond to a telegram to attend the funeral, but was prevented in the manner specified in the following note, after getting within twenty miles of my place:

*“Janesville, Wis., Thursday Morning.*

“DEAR BRO. SHELDON—I write to inform you that I am at Bro. Clow’s, where I stayed last night, and that I shall be unable to go on to Brodhead to attend your son’s funeral. The R. R. accident near here last night was to the train which I was on. The train ran off the track and turned a complete somersault down a high bank near here. Some of the passengers were much hurt, and some not at all. I received a severe cut in my head over my right eye, just in the edge of the hair, two inches long, which had to be sewed up; also a severe bruise on my right side, just above my hip. The latter pains me much. I am not at all presentable, and am very weak.

“I did want to go to your place and sympathize with you in your sorrow; but now it is best I get home as soon as possible. I pray God to bless you in your affliction, and your dear companion also. ‘All things work together for good to them that love God,’ and these things will in some way. The grace of God be with you.

“FRANK BURR.’

“Elder Howard preached the sermon. This stroke,

falling so suddenly on me, at a time when I was over-worked mentally, nearly threw me into brain fever; but by the help of a physician, and the care of kind friends, I hope to ward it off. Hoping to recover, and praying for grace in this affliction, I close.

“W. S.”

Elder Burr to-day carries a scar as the result of his effort to carry words of gospel comfort and resurrection hope and Christian sympathy to that sorrowing family; and it is not to be wondered at that he holds a place in the heart of the family, nor that he was always held in the highest esteem, and considered as a personal friend by William Sheldon.

This unexpected death was such a severe shock to Bro. S., that for a time it was feared by his family, brethren, and physician, that he would become unbalanced in mind; and every effort had to be exerted to prevent such a calamity. The Wisconsin state camp-meeting came on in early June; and the brethren forced him to go to this meeting, though he was inclined to stay away; the brethren desiring to get his mind turned into another channel if possible. So, with his remaining family, he went to the camp-meeting, which was at Merrimac that year.

On the first Monday of camp, to the dismay of all, their youngest child and only remaining son, then three years old, was taken very sick with the same dread disease. This nearly broke up the camp, and sorrow and anxiety were everywhere felt. A friend coming in from the country that morning to attend the meeting remembered having just read an article in the *Crisis*, descriptive of Dr. Jackson's treatment for that disease;



William Paul Sheldon.



Simon Peter Sheldon.



and—there being no physician in the little place—this treatment was immediately applied. With its faithful application, and the Lord's blessing upon the treatment in answer to the many prayers offered, the boy was brought through this terrible disease; and, on the last Sunday was able to be brought to the camp-ground.

Four years later, affliction again visited that home. Bro. Sheldon was in Chicago at this time, and just after boarding a train to go to the Wisconsin state camp-meeting, he was alarmed to see Bro. Burr rush aboard, for he had left him but a short time before in the A. C. Times office. Bro. Burr handed him a telegram, and had to run, and jump from the already moving train. The telegram brought word of the serious sickness of his son, Willie. It flashed over him in an instant that this meant death. His train brought him in reach of his home, where he arrived that evening, after dark. As the train whistle was heard, Willie wished to be raised up and taken to the window so that he could "wave at father," as had always been his practice when he knew his father was on the train which passes in sight of the house before reaching the station.

A messenger met him at the train, telling him there was no hope that his only boy could live; but that for his wife's sake, he must not enter the house until he could do so in a perfectly calm manner. This he nerved himself to do; but when he reached the bedside the child was past knowing him, and he died at two o'clock in the morning; having been sick just three days and two hours, with that dreaded disease, scarlet fever.

Thus did the enemy, death, deprive that family of both its sons, in so short a time. William Paul died

June 2, 1877; aged seven years and a little more than two months. He was born in Brodhead, in March, 1870. This blow left the family reduced in number, leaving only two daughters to the parents who had cherished such hopes for their two promising, gifted sons. And there was such an empty space!

This blow fell most heavily on the mother, the father bracing himself against a repetition of a condition similar to that which so nearly overcame him at the time of the former bereavement.

These two boys were as different, apparently, as it is possible for brothers to be. The elder was naturally a wide-awake, active, busy boy, full of fun and frolic, always delighted if he could get a joke on somebody. And he had talents which showed decided development toward leading him into public life, had he lived. Indeed, he was a boy, "once seen, always remembered."

When but a little boy, he would get boys of his age off into the woods at camp-meeting and preach to them regularly. This made a great deal of amusement for older people, who would often secrete themselves near to his "preaching" place, to listen to what he would say. When a little older and in school, he would gather the boys of the neighborhood into some empty barn, and deliver to them a political speech. Had he lived, he would doubtless have made a public speaker of some sort, for his whole trend seemed to be that way.

When the boy was converted, however, there was as radical a change in him as there ever was in any man; and this was remarked by his teachers, neighbors, and men on the streets. His influence was always great among his associates, and his example led others to

accept of Christ. He was baptized, with about twenty others, when the thermometer was about 20° below zero, a stinging cold time.

The younger boy was a very different kind of person. He was sober, quiet, thoughtful, studious, and naturally religious; besides being very devoted to his mother. What he would have been, had he lived to manhood, was not yet so plainly to be seen; though doubtless the ministry would have been his choice for a life's work.

As he died of scarlet fever, no public funeral service was held at the time; but Eld. Howard came to the house and offered prayer before he was carried to rest beside his brother. At a Quarterly meeting held afterwards in the place, Eld. S. W. Thurber preached his funeral discourse.

“Refrain thy voice from weeping, and thine eyes from tears . . . they shall come again from the land of the enemy. And there is hope in thine end [*acharith*, ‘latter part,’] saith the Lord, that thy children shall come again to their own border” (Jer. 31; 16, 17).

## CHAPTER XXIII.

### NOTES OF HIS FIRST SOUTHERN TOUR.

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We have already referred to Bro. Sheldon's mission tours in the South. It may be of interest to give here, more at large, some notes and incidents of those visits. True, the times are changed—somewhat—now; but we may look at them as they were then, and mark the progress made.

Bro. Sheldon left Brodhead, Jan., 14, and preached in Chicago, Sunday, Jan. 15, 1871, where he was detained over Monday by a snow blockade of the railroads. Starting Tuesday, he writes:

“Though Chicago was well snowed under, only twelve hours' ride brought me out of sight of snow; and twelve hours more brought me where they were busily engaged in plowing. \* \* \* \*

“So many come from the North, and take imprudent steps, that a northern man is looked upon with great suspicion. It will require much time to rise above it.”—He was writing from Macon, Georgia.

“What I was well aware of before, I am now enabled to *realize*; namely, the poverty of the southern people. War has produced its work of *ruin*. I am now putting up with a man who was dispossessed of about \$60,000. Of course, the remembrance of all this augments the bitterness of feeling toward northern



men. It is useless to try to conceal the point from which one comes, for a plain question evaded, leads to suspicion that cannot be allayed; and the truth told, makes every man brace up against you. It is a work of time to inspire *confidence*, and calls the gift of caution into exercise.

“One of the amusing features of southern peculiarities is negro preaching, which is a strange mixture of deep ignorance and strong imagination. As a sample, a noted negro minister recently told his hearers—“Peter am got the keys of heaven and hell. And how did he get them? Why, Jesus Christ had them first, and the devil got them away from him; but Peter stole them away from the devil, and Peter has got them now strung on a cord, tied around his neck, and he keeps the keys in his pocket, so the devil can’t get them away from him; and if you don’t do right, Peter will take the key of hell out of his pocket, and open the big door of hell, and say, ‘Go in dare, you mis’able sinner;’ and you got to go. When a good man come along, Peter takes the key of heaven out of his pocket, and unlocks the door of heaven, and lets him in.” Again in describing the crucifixion—“Christ had to tote his own cross up the hill, and it was a mighty heavy cross, and he couldn’t tote it alone, so he hollered to Simon—‘*Simon*, come hep me tote dis ere cross up the hill.’ So *Simon* come and took hold of the *leetle eend* of the cross, and made Christ tote the *big eend*. Then they drove a ten-penny nail in his right hand, and a ten-penny nail in his left hand.”

There is quite an excitement among the colored people over my preaching on the prophecies. It so

stirred them up, that after the close of my meeting the other night, they held a meeting by themselves, and had a boisterous time, and could be heard shouting and singing for'over a mile, till past one o'clock. They pay me great respect when they meet me, by taking off their hats and saluting me, "How d' do, Marster?"—a practice laid aside since they were freed, except in cases they regard special exceptions."

Such was the South, in some parts, when Bro. Sheldon was laboring there in 1870. Surely it was missionary ground. He had some success, even with these unpromising conditions.

"I had a free time in preaching, and at the close of the sermon some twenty persons requested prayers, and the congregation was filled with weeping during the season of prayer. One woman said, 'That man's preaching has scared me, and I mean to live better, and I don't mean to get over the scare.'

"There are no hymn books used in this place, except by the minister, who lines the hymn, singing two lines, and then reading two lines more. I am strongly urged to revisit the place, and think I shall do so. The Methodist minister is intensely anxious to have me return; but I fear when the Presiding Elder comes around, he will change his mind; for it is hard to believe that a Yankee can be good. They are even bitter against northern Methodist ministers, and they are watched by the 'K. K. K.'

"Instead of stoves, fire-places are used in this State, from the house to the city depot, reminding me of my boyhood days, when I used to play on the hearth, before a bright fire. I have seen but one stove in the State; that was in the capital.

“I mean to keep up an agitation by means of reading matter, to some extent, though the majority of the people are illiterate, even among the officials. As a sample, the Methodist steward informs me that he holds a note against a man recently elected to the State senate, who could not sign his own name, but had to make his mark. In the cities there is more education, but very limited compared to the north. It needs a man to settle down and hold all the ground that is gained, and live himself into the confidence of a suspicious people, which will require time and caution.

The above notes were “first impressions” written from Central Georgia, up to Feb. 1st. Then he removed to Southern Georgia.

“Upon reaching Brunswick, in Southern Georgia, I found I had got out of the strong “K. K.” current. Its stronghold appears to be in Central Georgia, so far as this state is concerned. The weather here in February is as fine as May weather in New England. At the present time (Feb. 8th), plum trees and peach trees are in blossom, and the leaves begin to put forth. Winter exists here nominally only; snow is a stranger.”

Here he had access to various church pulpits, and preached in them Sundays for the pastors, besides having his own meetings. He was treated better here, meeting and talking with ministers on friendly terms. But he says:

“The south is a very hard place to conduct a revival meeting, owing to the cold state of ministers and church members, disqualifying them for labor, throwing all the work at the altar upon me. I have

had as many as twenty take the anxious seat in a night, at some of my meetings in this state, and have tried to have several prayers offered, but have never been able to get a single prayer from minister or member, except when personally invited to pray, and then there is a great lack of zeal. It is hard to get the stream to rise higher than the fountain. Religion is very low. Many southern deacons and officials never pray in public, if anywhere else. Of course they have very poor prayer-meetings, the minister doing nearly all that is done, no other one to speak, and seldom over one prayer offered, as a general rule. It is a far greater task to get professors into working order, than it is to get sinners to move.

“In addition to preaching, I am trying to scatter a few publications on the most judicious principle—putting them into the hands of those only who *can* read, and who will be apt to exert an influence over others who cannot. My supply is not large enough to scatter in a wasteful manner. Readers are not as numerous in this country as in the north. Even in this city, as well as in the villages, ministers line their hymns, that is, read two lines and sing them, then read two lines more, and sing them, etc. On the night of Feb. 16th, I attended prayer-meeting at the Methodist church, and the pastor invited me to open the meeting. I had a free time in exhortation. Some of the people in the city are grumbling because I teach contrary to their early views of the kingdom; and others contend with them, saying, ‘He proves his views by the Bible, any way.’

“Though some thought that my sermons had cut the theology of those ministers ‘into shoe-strings,’

they, in common with the rest of the people, listened with great candor; and, greatly to my surprise, the Baptist minister complimented me on having preached a 'very convincing sermon.' The elements of opposition are being stirred up, but the opposition is undercurrent in its operations, repudiating 'Yankee theology.'

"There is a strong undercurrent opposition now developing itself, and every string is being pulled to hedge up my way, such as the following: (1) The circulation of reports about our breaking up churches, stories about ascension robes, no-soul doctrine, and similar things. (2) My being a northern man is made a great scare, as so many preachers of their own denominations have proved treacherous, and after getting the confidence of the people, have turned out to be 'carpet-baggers;' and they secretly insist that a man of my talent will yet work them some injury. (3) After long and strong invitations to preach to the colored people, and after submitting the matter to the decision of several of my friends, including the Baptist minister, I have promised to preach *one* sermon in the colored church, and that is deemed a sufficient pretext for a hue and cry against me; but after having made the promise, I will not betray cowardice in recalling the appointment, if they cut off my head; for to recant now would be worse than to bear the reproach of being called a 'nigger preacher.' The Baptist minister promises to accompany me, and aid in the services. But if I were to try to hold a series of meetings among them, my friends would all bolt, and I should shortly be waited upon by a committee requesting me to leave town, which I

would have to do, or place myself under the protection of the colored people and their sympathizers.

“Sunday afternoon, accompanied by the Baptist minister, I went to fill my appointment in the colored Baptist church, where I was heartily welcomed by the pastor. As the people came flocking in, I concluded that the statement of a colored friend was not far from correct, ‘A heap of us wants to hear you preach powerful bad.’ For some nights past, a goodly number of them had ventured to creep into the Baptist church, occupying a back seat, and the result was, the colored people were already much excited by my preaching, by mere hearsay. As they took their seats by the hundreds, I gazed upon their countenances, and recognized all grades of colors—white, whitish, blackish, black, very black, blacker, blackest; and their extravagance in dress was really amusing—ribbons, flowers, silks, etc. They will deprive themselves of a thousand comforts to get some showy article of dress; and if they can get but one article, they will wear that with their rags, thus making a laughable contrast.

“When the people got in, the Baptist minister, at my request, opened the meeting, and I preached to them on the judgment and its nearness. I knew they were an emotional people, but sometimes I was both startled and bothered by their responses; and such a swinging of themselves on their seats, swaying to and fro, and nodding of heads, as I witnessed, mingled with symptoms of grief and signs of joy, were proofs that I had the attention of all. At the close of my sermon, I inquired how many sinners and backsliders desired prayers, and, to my surprise,

over one hundred and fifty arose. I had been told that such sermons as I had been preaching would move the blacks by the hundreds, but did not believe it. But I presume the larger share of them had once been professors; for they are famous for backsliding, and being often reclaimed again. We had a season of prayer, and closed. I was at once surrounded by colored friends, giving me a large job of hand-shaking to do, importuning me to preach more for them.

“Sunday evening I preached again in the (white) Baptist church to a large congregation, and the Lord helped me to give the judgment alarm to this people. Everybody, so far as I can hear, seems to acquiesce in the preaching for the time being, ministers and people alike; and doubtless some reporters of meetings would represent the whole city in sympathy; but I prefer to speak modestly, and await the final result, instead of relying on present appearances, feeling confident that though the seed is extensively scattered, much of it will not fall on good ground. The old Quaker said, ‘It is not the much money thee *gets*, but the much money thee *keeps* that makes thee a rich man;’ so it is not the many that are pleased to hear the truth preached for the time being, partly owing to its novelty, and partly because they fancy the address of the preacher, but the few who receive and obey the truth, who are to be benefitted by it. Some here, out of many listeners and admirers, believe and love the whole truth, so far as they have learned it.

[ “March 1. Seeing I am through preaching in this place for the present, I am scattering publications preparatory to my departure to another point. Some

have promised to subscribe for the paper before I leave, but it is a task to get the warmest friends to subscribe in this land of extreme poverty. There are but few papers of any kind taken in this part of the south. Seed has been sown that will produce fruit. Truth will find some good soil.

“I had arranged to return to Central Georgia, where I first preached in the State; but just a few hours before I was about to start, I received the following note from the *Crisis* office, written by a Methodist minister living in South Carolina, which induced me to change my program: ‘If you have sent one of your preachers to the South this winter to proclaim the acceptable year of the Lord, do write to him, and tell him not to return until he shall give me a call. I wish to take him around on my circuit.’ So instead of returning to Central Georgia, I at once started for Darlington, South Carolina, in compliance with the above request from Bro. Bowman, who has been a minister in the South Methodist Conference for nearly forty years, and a believer in our faith for several years past, having twice been arraigned before the conference for preaching it. He is a man who will not wear any theological hand-cuffs, and will preach what he believes, and has done it fearlessly in South Carolina, and is listened to with deep interest, being a man of talent. I reached the place last night (Mar. 3d), and preached my first sermon to-day to a candid congregation. Bro. Bowman is destined to open a wide door for the truth in this State. He cannot be either driven or coaxed to smother the truth; and if they turn him out, he has



multitudes of friends who will stand by him. I am to preach for him several days longer.”

(The above Bro. Bowman was Eld. P. G. Bowman. In August following he was arraigned for preaching heresy, and in September, 1871, he united with the Adventists.)

“On the previous evening two or three negroes were out to hear me discourse on the metallic image, from the chart, and carried the news among the colored people that I was exhibiting the devil; that he was an awful looking fellow, having a gold head, silver arms, brass belly, and iron legs, and looked like a great man—it was the devil sure. So to-night twenty or thirty negroes came out, but some feared the devil might get away from me and catch them on their way home, and feared to come. I told Dr. Bowman that the negroes were not so far wrong about the matter after all, for although that metallic man was not the devil in person, he had been full of the devil all his life, having already lived nearly three thousand years, and having always been devilish. But though he has lived so long, he will not live always, for by and by God will throw a big stone at him that will *kill him*, crushing him from foot to head, and plunging him into dark oblivion.

“The South contains many noble people, though now enveloped in poverty, who ought to hear the truth, and who would receive it gladly. We ought to do mission work in that field. People will hear and believe, if the right kind of men are sent among them. I regard it decidedly *the* field for missionary labor, if cautious men are sent.

“Some of our northern friends entertain erroneous views concerning the southern people, thinking them all ignorant. I find a large class of intelligent men in the south, fully capable of appreciating the deepest reasoning, and will compare favorably with, or even surpass, northerners of the same educational advantages. It is true that the system of schools in the north has reached a higher state of perfection than south; but they are not all illiterate: some of them in various localities are pretty well schooled; others are men of intellect, though illiterate. Their phrasology is a little amusing at first, using the word ‘*tote*’ for carry, ‘*sorry*’ for poor, etc.; but I soon got so I could talk the same language. They are not so full of egotism and bigotry as northerners are, as a rule.”

(He returned to Chicago, Mar. 19th.)

## CHAPTER XXIV.

### NOTES OF HIS SECOND SOUTHERN TOUR.

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In the following winter: the end of the same year, 1871, we find Bro. Sheldon again in the South, on a missionary expedition.

After his first meeting, Dec. 13th, at the house of Eld. Smith, a Baptist, on Sand Mountain, Alabama, the people took pine torches as substitutes for lanterns, to light themselves home through the dark, as in the early days of New England settlers. I have sent scores of works by mail into this region, and many have been much enlightened by reading, and are prepared to listen to preaching.

Sunday, Dec. 17th, I preached at Carpenter. The crowd was such that the windows of the house were taken out, and the doors thrown open to accommodate the people. Solemnity pervaded the congregation. The interest to hear is deep. Many seem almost ready to seek the Lord. God helped me preach. Sunday evening the house was packed to its utmost capacity, and the people outside, who could not get in, thronged the doors and windows, (it being a moderate night), and listened with the deepest attention, while I reined them up to the judgment. I called upon sinners and backsliders to start for the kingdom, when over forty requested prayers, many of whom

had never before made a start in religion, all adults, and some of the most prominent citizens in the place. It was a melting time.

It seemed too bad to leave this interest, but having previously complied with an earnest request to send an appointment to a place about fifty miles away, I could not do otherwise than to leave for a time. But every person in the house arose to signify their anxiety to have me return again as soon as I had met my engagement. The poor condition of the meeting-houses in this region makes them unfit for meetings except in a warm spell. Were it not for this, I should consider matters ripe for a sweeping revival here. Thus my first five days have been spent in Alabama, during which I have preached eight sermons, to interested congregations.

In the early part of January, 1872, he was at Cartersville, Georgia, preaching. "Here," he says, "I conversed with the Methodist pastor, who has just finished reading my 'Three Works in One,' which I gave him recently, and he confesses that he sees no way to escape my reasoning, and that I have given him a great deal of light; but said that the case of the rich man and Lazarus appeared to favor the doctrine of a disembodied state. I told him that we could squeeze that doctrine out of that case just as we could squeeze cider out of cotton.

"Can you squeeze cider out of cotton?"

"No."

"Well, I will tell you how to do it; just *put cider into it first*, and then you can squeeze it out; so just put a disembodied soul into this text, and then you can get that doctrine out of it, and not till then. The text

does not mention a disembodied soul; and the hell (*hades*) to which the rich man went is a realm where there is 'no knowledge, nor wisdom' (Eecl.<sup>7</sup>: 9: 10); and even if a disembodied soul should go to that realm, it would be *unconscious*; besides, its occupants remain *unjudged* till the resurrection. Rev. 20: 13. In this case, Christ, on the principle of parabolic personification, attributes speech and sight to the *unconscious dead*, to indicate the regrets that the unholy dead would feel for a past misspent life, if they were conscious;—thus making the dead themselves speak to the living, but not their souls. Lazarus (not his soul) was carried by *messengers* (not heavenly angels) to Abraham's bosom (not to heaven), to become a companion of Abraham in death. To these dead ones, too (not to their souls), is attributed speech; they ended their lives in comfort and peace, and if they could feel at all, they would feel peace. The same method of speech is used in the case of Pharaoh, who went down to hell (*sheol*), not in a disembodied state, but 'with weapons of war,' and 'bones,' being 'slain;' and yet to him and his fellows is attributed speech, sight, hearing, comfort, and shame, showing how they would feel if they could feel in death. So the rich man and Lazarus, though dead and unconscious, by personification are represented as seeing, feeling, and talking,—thus making the dead speak to the living, as they would if they could."

Jan. 18th, commenced meetings at Long Island, Ala. Eld. Smith, a Baptist minister holding our views, lives a few miles distant, but was present to aid in the services. A worthy Baptist, Bro. C., about six miles from here, holding our views, has already gone to preaching

the faith in earnest, having held several meetings near home. He is a man of mind, of firmness, and kindness. I formed his acquaintance when I first came to Ala., and had previously sent him publications which helped him into the light. He is out clear.

(The above Bro. C. was Elder John A. Cargile.)

Jan. 27th, took cars for Stevenson, Ala., and was met at the depot by Eld. Cargile, a Baptist minister of promising talent, who has fully come into the truth, life and death included, and has commenced preaching it out squarely to his people. His term has expired as pastor of the church here; and he told them plainly that if they re-elected him as their pastor, he should fully preach his views of truth. But they insisted he must serve another year. He thinks the whole church will embrace the truth within the year. He has not embraced it hastily, but has taken time to fully investigate. The first publication he ever saw on the question was my "Sermon on Hell," a tract of sixteen pages which was lent to him by a soldier. After reading it he tried hard to get it of the soldier to keep, but he would not part with it; so Bro. Cargile wrote the whole tract in a blank book, and took time to compare it with the Bible faithfully. Since then he has read several larger works, and is now settled in the truth; and more than that, he has fully counted the cost, and is resolved to preach it if expelled for it.

Bro. Cargile was recently conversing with a Methodist minister on this question, and offered him a copy of my recent work, "Life Beyond Death." He replied that he had a copy at home which he got some months before. Bro. Cargile asked him how he liked it. Said he had not read it through. Bro. C. asked him why he

had not read it. Said he dared not read it. Bro. C. asked him why. Said he was afraid he would have to believe it. Bro. C. told him if he was afraid to believe the testimony of the Bible, he had better stop preaching. Upon reflection, he said he would go right home and finish reading it. We await the result.

I was a little amused at the remark of an honest man who had heard that we were preaching about the judgment from a chart, when he came to look at the chart for the first time. Said he,

“If a man has got to meet all them kind of animals at the judgment, he has surely got a hard row of stumps before him, and he had better repent before getting there.”

The *New Era* thus speaks of my preaching. “Rev. Wm. Sheldon preached here Sunday night. As he stepped into the pulpit, he sang the old chorus,

‘Oh, you must be a lover of the Lord  
If you want to go to heaven when you die.’

changed thus—

‘If you want to reign with Jesus when he comes.’

This was a foreshadow of his sermon, which was to prove that none of earth’s inhabitants have entered heaven; that this earth is to be the heaven for the saints’ everlasting rest.”

My experience in laboring in the South, in the winter where there is a continual alternation between cold weather and rainy weather, prepares me to appreciate the following remark published by a Methodist editor in the South:—

“What a sudden falling off in the revival influence in all the churches of the South since cool weather set in! It is said, with truth enough in the remark to make the

sarcasm of it pungent and withering, that the 'first white frost kills all the revivals in the South.'"

The time for southern meetings, if we would get the multitudes to hear, and not have our meetings partially broken up, first by rain, and then by cold weather, is between July 1st and Oct. 1st. This is the leisure season for southern farmers, besides being free from frequent rains and cold spells.

He held meetings in Nashville, Tenn., Feb, 8-25.

A goodly number were interested to hear the reasons for our hope, and treated us with great kindness, and some subscribed for the *Crisis* and *Banner*. I have also left works in their midst setting forth the different features of our faith. It has not been my object on this mission to organize churches, but to spread the light among all churches, without waging war on their organizations, leaving all free to enjoy the new light where they are, as long as they can feel liberty to do it, with the special caution never to smother the truth of God to please men. But I am receiving news from different quarters indicating that a line must be soon drawn.

One Bro. writes: "A cloud of opposition seems to be rising against those who are searching the Scriptures for the truth." I have news that one minister expects soon to be tried for believing and preaching this system of truth. Another minister thus writes me: "We now feel sure that sooner or later we will have to separate and organize for ourselves."

During my stay South I scattered many works among a class who were likely to read, and obtained over sixty subscribers to different periodicals, but



mostly on the free list. These will keep the truth before their minds, and benefit others.

A "ministerial Editor," in one place where meetings were held, said in his paper:

"Some of his views are peculiar, new, and somewhat startling to us in this latitude. He thinks the day of judgment is close at hand, and undertakes to demonstrate the fact by pictures and arguments. The Reverend gentleman's conclusions may be correct, and it would be well for us all to 'watch and pray' and be ready for whatever may happen, but at the same time we are inclined to think that he knows about as little in regard to the time when the 'great and notable day of the Lord' will come, as the rest of us. We have listened to some of Mr. Sheldon's discourses with considerable interest, and have determined not to condemn him unheard; but now we object to certain views which he set forth on last Sabbath evening, in regard to the state of the soul after death, as we regard them unscriptural, unsound, unwholesome and unsafe. We warn our people not to be deceived and driven away by this 'wind of doctrine' from the north."

On returning home Bro. Sheldon wrote: "I intend to continue sending reading matter the coming season as I did last year, as the door may open to do so, especially to the three States that I visited on this tour, Ala., Georgia, and Tenn., and also to some extent to five or six other Southern States to friends of interested ones who have given me their names. If as large a proportion of the seed takes effect as did last year, I shall feel repaid for the effort. Reading matter is so scarce in many parts of the South that works are far

more apt to be read than in the North, and being read, they produce an impression.

Feb. 27th, I turned my back on the South for the present, and was flying homeward. The first of March found me at home, after an absence of over twelve weeks. During this time many have heard the gospel of the kingdom for the first time, many have rejoiced in new light, many have requested prayers, some have been converted, others reclaimed, while some few have opposed, mostly in an under-current way. I leave some bold advocates of truth, who know both *what* they believe, and *why* they believe it, and are able to meet opposition.

## CHAPTER XXV.

### A GLIMPSE INTO HIS DIARY.

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Thursday, January 1.—New Year, 1880, found me at a hotel in Alexis, Warren Co., Illinois, to which place I came on the previous day. Here I wait for a team to take me to Ionia, Ill., to hold meetings with Bro. M. McCulloch for a few days.

About noon a team took me to Bro. Richardson's to dinner, about a mile and a half out of town. Then we went to Ionia, and I preached in the evening. Found that Bro. McCulloch had been holding meetings about two weeks, and four had risen for prayers. We had a good attendance for a damp evening. Am to make my home mainly with Bro. Jas. House during my stay. A good social meeting after sermon indicated a hopeful prospect. Wrote home to-night.

Jan. 2.—Awoke refreshed after my first night's sleep in Ionia. To-day I spent in Astronomical and Biblical study. The weather being damp, the roads thawed out, and being in the dark of the moon, the prospects are somewhat against a large attendance.

Had a fair turnout to-night, in spite of darkness and muddy state of roads, but had a poor time in preaching, from a good theme—The love of Christ. No move as yet on the part of non-professors. A real January thaw.

Jan. 3.—Spent a busy day in study. Did not light up the church to-night, it rained so hard.

*Sunday*, Jan. 4.—Very muddy roads. Less than one hundred out to meeting in forenoon. They gave earnest attention to my sermon on “God’s voice to the world in ancient and modern times.”

Good attendance at night and solemn attention. We have a good-sized house in Ionia, which would be more than filled each night if the weather and roads were good. Text to-night: “Be not conformed to this world.” So passed my first Sunday in this little village of Ionia (sometimes called Shanghai)—the first Sunday also of 1880.

Jan. 5.—Mud, mud, all mud. Am improving my time in study, as getting out among the people is out of the question. A goodly number came out to-night on foot, and we had a good meeting—candid attention to my sermon on Salvation. Trust some seed will spring up.

Jan. 6.—Another day of hard study. A better gathering to-night, in spite of mud and darkness, and attention was excellent. Preached on Christ as our High Priest and Savior. A deep feeling pervaded the assembly. An excellent social meeting followed my sermon—all hearts seemed stirred, and sinners seemed melted.

Jan. 7.—Excellent attention again to-night, and some new hearers, in spite of dreadful traveling. Much conviction is being stifled by several. Preached on The “great multitude” of saved ones to-night. Deep interest to hear. The seed sown will not be all lost, even if not quickened till a future day.

Jan. 8.—To-night I preached from these words:

“There shall in no wise enter into it anything that defileth.” It seemed to reach many hearts. Followed by a general social meeting. Some who had been in the background taking part, and starting afresh in the work. Going is still bad.

Jan. 9.—Our congregation was larger to-night than it has been before. Had solemn attention to my sermon on, “The great day of wrath.” One man made a start to serve the Lord,—a prominent citizen of the town. Others are feeling deeply, and seem almost at the turning-point. New hearers are coming in, and it takes time to reach them.

Jan. 10.—Had a meeting at 2 o’clock. The man converted last night came out and spoke. Preached to-night on “Being justified by faith.” Good attendance, though roads are still bad; and attention was excellent. Another started to-night, a lady of good standing in society. Others are holding back who ought to move.

*Sunday*, Jan. 11.—Preached this A. M. on “Departing from the living God,” to a good congregation. Excellent attention.

At night preached on “The lively hope,” to the largest congregation we have had yet in Ionia. Evidently a deep feeling pervaded many hearts, and some of the seed sown must spring up. Sermon was followed by a good social meeting in which converts took part. This ends my second Sunday in Ionia.

Jan. 12.—Wrote letters in P. M. To-night preached from, “Occupy till I come.” Deep impression. Many exhortations given after sermon. Two men started, and others are feeling. Congregation increasing. We are praying for greater victory.

Jan. 13.—At two o'clock attended a funeral service in our church.

"Be ye also ready," was my text to-night. A good houseful, and excellent attention. Several seemed almost to the moving-point but not quite. We hope they will yet yield to be saved in heaven's own way.

Jan. 14.—Spent a sleepless night, owing to hard work. Feel old. Spent the day in rest and study. Weather fine. A nest of Mormons are living in this region—Josephites. Preached to-night upon the Saints taking the kingdom. An excellent social meeting. No new ones started to-night, but some are feeling deeply. Time will tell whether they have too long resisted conviction; we pray that others may yet submit.

Jan. 15.—Passed the day in study. Good congregation to-night, and attention to sermon on being "Sons of God." One young man made a start to serve the Lord. Others are strongly convicted but do not yield. Hope several more will decide to come to Christ. To this end we pray.

Jan. 16.—"Who shall abide the day of his coming?" A well-filled house, and candid attention. Conviction has evidently been doing its work on many hearts, though not yet ripened. Had one of our very best social meetings. Converts growing stronger, doing duty. Appointed baptism for next Sunday.

Jan. 17.—A well-filled house to-night, and excellent attention to my sermon on these words: "As for me, I will behold thy face in righteousness." A widowed lady about sixty years of age rose for prayers and came to the anxious seat. The meeting is about over, and it remains to be seen whether others will yield.

*Sunday, Jan. 18.*—Preached to a large congregation this A. M., from Rev. 21:4, "God shall wipe away all tears." Best of attention. After sermon five were baptized, four men and one lady.

To-night my text was, "Fight the good fight." Two arose for prayers. House full. Seven were received into the church. Good social meeting; and also had the Lord's supper. A profitable day; deep feeling in the community.

Jan. 19.—The meeting was to have closed last night, but an appointment was finally given out for to-night, but it being so rainy, the church was not lit up, and we had no meeting. Hoped to have reached other serious ones. Others are to be baptized, and join.

Jan. 20.—Preached to-night from, "If any man thinketh he standeth, let him take heed lest he fall." Was surprised to see so many out, in consideration of the deep mud, such as Illinois is famous for. Excellent social meeting.

Jan. 21.—In spite of the mud a goodly number came out to meeting, to whom I preached from the admonition to "Remember" gospel admonitions and instructions. Some have arranged to be baptized next Lord's day. Still we hope others may start.

Jan. 22.—Had a free time to-night in preaching on "The hope of the gospel" to a good full house. Another man arose for prayers to-night. Am feeling well worn by my labors, but hopeful to hold out over Sunday. The people seem inclined to come out in spite of the roads. Hope to see more good accomplished.

Jan. 23.—"That ye may be counted worthy of the kingdom of God," was my text to-night. The social

meeting was one of our best, nearly every professor taking part. Am getting quite hoarse from so much preaching and exhorting. Young converts nearly all take part in meeting. To baptize again Sunday.

Jan. 24.—Another day of study. To-night I preached on prophecy: "When I had seen the vision." An attentive congregation present. To-morrow is to be our last here. Am nearly worn down, having preached twenty-five times already, besides having given several lengthy exhortations.

*Sunday*, Jan. 25.—Preached to a full house this A. M., on "The dispensation of the fullness of times." After sermon three more were baptized—all heads of families. Indeed, of the eight baptized in all, six were heads of families. Great turn out for the bad going. Many have been set to thinking in a new direction.

To-night closed our meeting. A full house. Good attention to sermon on Christ's confirming the promises of God. Three more joined the church to-night; making ten in all. Much undeveloped good has been accomplished, no doubt. Thirty-four testimonies after sermon.

(The foregoing may give the reader an idea as to the scope of the subjects handled in these meetings, over four Sundays. He preached the gospel, as well as "Life and Death," and "Prophecy." All may also see that, though the elements were against a successful meeting, yet he breathes no discouraged word to himself, but rather is hopeful all through. This diary was only written for his own eye, not for the public.)

We now give the diary notes during his attendance



at a Conference meeting and church dedication, at Galesburg, Mich., in March, 1880.

Mar. 24.—To-day leave Nevada, Ohio, for Galesburg, Mich., to attend the dedication of their new church. Reached Galesburg after dark.

Mar. 25.—Preached my first sermon in Galesburg to-night, this being the beginning of conference. It was followed by many warm testimonies. Meeting was held in the new meeting-house which is to be dedicated next Sunday. Bro. T. C. Grundy is pastor.

Mar. 26.—Meetings forenoon, afternoon, and evening. I preached to a large congregation at night. Deep interest. Many brethren from abroad and seventeen preachers present.

Mar. 27.—Meetings all day of an excellent type. In the evening I preached again: after the sermon one started to serve the Lord—a business man of some note; others rose for prayers.

*Sunday*, Mar. 28.—House crowded to overflowing for the dedication. Had a free time at ten o'clock. Then we raised over \$800 to pay off the debt; getting more than \$100 over what was called for.

Baptism in the p. m. I preached again in the evening to a packed house, and after sermon several rose for prayers. Others have asked for baptism. Lord's supper at close.

Mar. 29.—Preach my last sermon in Galesburg to-night,—the sixth discourse. Several to be baptized. Had a good meeting.

## CHAPTER XXVI.

### MENTION OF OTHER TRIPS.

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It was no uncommon thing for Bro. Sheldon, in taking his evangelistic trips, to be kept away from his home and family for three months at a time; though in his early Wisconsin history his wife often accompanied him, to assist in the work, especially in the singing,—and even six and seven months have passed while he was thus from home, engaged in the Lord's work from place to place.

One trip into Missouri has already been mentioned. Later, he again visited that state, extending his journey to several points in Kansas, where success attended his efforts. He was in Kansas when it was visited by a large army of grasshoppers. When in motion they appeared like a cloud, and would actually obscure the sun from vision; when they settled to the ground everything of a green nature was devoured in a brief time.

While traveling on the railroad his trains were more than once brought to a complete stand-still because the grasshoppers had covered the rails in such numbers that being crushed they made the rails and driving-wheels of the engine so oily that they had no friction to pull the train; and the engine-wheels flew around so that it was unsafe to try to move, even slowly. He saw men *shoveling* the 'hoppers from the railway tracks, so that the cars might proceed.

It was probably during this trip that the following incident occurred, recently related by Elder Virgil F. Hunt, now of California. Elder Hunt says:

“I remember a tent-meeting held in Topeka, Kansas, many years ago, when I had just commenced to speak in behalf of the great truths of Adventism, which I have ever since cherished and loved. Bro. Sheldon occupied the desk in the tent every night of the week. One afternoon I spoke, relative to matters of the faith, and afterwards Bro. S. cautioned me about being rather severe on some of the errors of popular theology. I replied to him, saying, ‘Bro. Sheldon, that comes with a poor grace from the author of the tract *Ghostology*.’ He laughed long and heartily, and then said: ‘Bro. Hunt, that is my quicksilver dose. I give it to my patients when nothing else will do—it either kills or cures.’ I have never forgotten that incident.”

In 1889, he again spent some time in the South, where he visited churches and conferences which were brought into existence as a result, directly or indirectly, of his former labors there. He wrote thus:

“At the Alabama Conference we met over twenty-five ministers, several of whom were once Baptist preachers, and who came into the truth by reading our book, ‘*Life beyond Death*.’ Of course we were mutually glad to meet each other. What a theological change in the State since my first visit here, seventeen years ago. Then Bro. Cargile was a Baptist minister, having then received a little truth; since then he has been more fully illuminated, and has not put his light under a bushel. The result of his work can now be seen far and near. We are to visit several

churches before going to the Georgia Conference."

He was quite a frequent visitor in the East, during all these years; often going as a delegate to the Association and Mission Society meetings, with which he was usually officially connected. His last visit to the East was in 1892, when he went as Fraternal Delegate to the Eastern meetings from the Western A. C. P. Association.

During the winter of 1882-3, in company with his old-time friend, Bro. William Watson of Illinois, he first visited the Pacific coast; hoping there to regain or improve his health to some extent; and he labored among our churches there, as his health would permit but was not able to go into new fields and "break the sod," as was formerly his way of doing.

The ground on the Pacific coast was broken by the exertions of Elder D. D. Reed and wife, who went there in 1869. The fruits of their "pioneer" work are seen to-day, all along their 1,300 miles of coast. Eld. M. Grant, and Dr. O. R. Fassett, also did mission work there as early as 1870 and '71; and Dr. H. F. Carpenter settled and labored there later, establishing the "Pacific Mission Advocate," now "Messiah's Advocate," in 1881, and he was for some time its editor, and still is one of its most valued contributors.

Bro. Sheldon spent some three weeks at one time at the home of Dr. Carpenter, in Santa Clara, and his stay there was made most pleasant by the doctor and his family. He visited points in both northern and southern California, extending his stay some seven months.

What he wrote in the *Crisis* at the time is appropriate in the history of his life; so we give it here.

## A RECRUITING TRIP TO CALIFORNIA.

For several years, as a result of overwork in the gospel field, poor health has been our portion. At times we have partially regained vigor, but overaction has again and again brought us to realize that there is a limit to human strength. After repeated drawbacks, first from one ailment and then from another, we have for some time past been the subject of a complication of troubles, rendering labor in a connected form entirely out of the question, preaching only occasionally, and then to our physical detriment. Having tried various prescriptions from different physicians, reaping a little benefit at times, but not being raised to a rugged phase of health, and having been repeatedly advised to try a different climate that should combine warm weather with sea breeze in winter—such as can be found in Florida, or in Southern California, we finally determined to make the trial, though not feeling financially able to undertake the costly experiment. After some deliberation we decided to try the benefits of the Southern California climate, hoping to be able to preach more after a little rest, *provided* the climate should prove to be beneficial, and we are fondly hoping that it will.

Our calls for help in the gospel field in various States much nearer home have been both pressing and numerous; but for the want of requisite health to perform the work desired, we have reluctantly said "*No*," just at the time our strong anxiety prompted us to be in the field—for *now*, so near the close of this age, every one who can work should be doubly active. Nor should any able or healthful worker wait for doors to open of themselves, but pry them open with

the gospel lever—doors into *missionary* fields, we mean; not into churches. When a church needs a pastor, they will take steps to obtain one, but missionaries are needed often just where the truth has no friends to invite them, and the gospel message must be pressed upon their attention before they will be interested in it. Fields of this description lie all around—in some of the older States over half of the counties contain not a single church of our distinctive faith, and many of them not a solitary believer. There is still a vast area of unexplored mission ground, (and too little is being done to arouse an interest), almost in our midst. A man of health need not travel far to find work in fields that would doubtless repay his efforts with far better success than can be expected in worldly California.

On our California trip, (starting from home Dec. 11), we passed through Milwaukee, the largest city in Wisconsin, at which point we had to change cars for Chicago. Being late, we hurriedly blundered into Baal's sanctuary where his disciples were devoutly engaged in burning incense to his majesty. This sanctuary is sometimes labeled "smoking car." We sought to retreat from this kind of devotion, but finding the other cars crowded, we were compelled to attend the meeting of Baal's burners, and see them puff and blow in chorus, and see them spew and spit in concert, from the gray headed man down to the little boy. We notice that devotion to Baal—the god of smoke—is a stepping-stone to the service of Bacchus, the god of wine. Bacchus, however, has a few disciples who have never served Baal, but they are very few. These two gods are in warm sympathy.

Reaching Chicago, we were joined by Bro. Watson, the eight minute preacher, who will go with me to the Pacific coast. We tarried over night with Elder Fellows, and then took the train for California. The cars rolled us on through Illinois, Iowa, Nebraska, Wyoming, Utah, Nevada, and California, till we made a brief halt at Vallejo to preach our first sermon in the Golden State, before proceeding further. We stood the journey pretty well most of the way, but was quite sick a part of the time, and so arrived somewhat enfeebled, but hope soon to feel a recuperating influence.

We shall not attempt to entertain the reader with a detailed account of our trip, and the romantic scenery that attracts the traveler's attention on the way, nor with a full record of matters of interest on the Pacific coast, as others have repeatedly reported these things. This world is somewhat like a fractured and shattered mirror, presenting here and there some lovely fragmental reminders of its primitive splendor; and California, sometimes said to be next to Eden, is an illustration of this matter in its physical phase; but from a moral standpoint we could not say so much, for the devil long since found his way to California, and seeks to monopolize the ground. And is there a fair place on earth where Satan has not a strong foothold? Look at Constantinople, where Mohammedanism is seated. Look at Salt Lake region. Yes, the devil would monopolize even California too, if possible. Sin looms up on every hand, in spite of the lovely climate and fair surroundings; and death is not a stranger to this coast, but his footprints are seen all around.

This, after all, is not the promised land. Westward

the emigrant takes his line of march, till the mighty Pacific stares him in the face, assuring him that the continent has a limit; and westward, too, the gospel message travels, till the new home of roaming man is explored, and the sweet tidings of salvation from sin and mortality salute his ear. The Pacific coast has already been favored with the sacred Maranatha proclamation to a limited extent; but here, as elsewhere, there is unexplored territory where this message ought to be sounded out distinctly among all classes of people, not only by word of mouth, but by the distribution of suitable printed documents—among foreigners as well as among English speaking people. Probably no one State in the Union, and possibly no one country on the globe, furnishes a better representation of a multitude of nations than California. Long years ago the gold mania drew them to this coast, and multitudes of them still remain here; and here, by proper efforts, many of them may be reached, and through them a wave of influence may be rolled to their former country. Of course, everybody will not be benefitted by our efforts; nor was this the case in the days of the apostles and of Christ; but we should not fold our arms and refuse to help anybody, simply because everybody will not accept proffered aid at our hand.

California already contains several Advent churches, which serve as torches in this morally benighted corner of the earth; and has also several excellent ministers of the true faith, two or three of whom we assisted in ordaining; and some of these have sacrificed much to plant the truth in this new field, besides enduring the general indifference of the world and the opposition of formal and prejudiced church members.



A noble beginning has been made in spite of Satan's various attempts to forestall and neutralize the work; and it is hoped that from this small beginning the cause of truth may speedily assume larger proportions under the Divine blessing.

While spending the winter months in this State with a view to improve our health, it would be a great pleasure could we enter the field as a constant worker, preaching every day, as in earlier years; but we must content ourselves with doing what our limited store of health will permit without thwarting our principle object in coming to this coast—the improvement of health, as a prerequisite to the accomplishment of more work in the gospel field. This makes twenty-two States in which it has been our privilege to preach the immediate coming and kingdom of Christ; and we are more than ever convinced that this is no cunningly devised fable, but Heaven's own truth. May the tidings swiftly fly over the earth!

Later, he wrote:

#### FOUR MONTHS IN CALIFORNIA.

Over four months have rolled away since we reached this state, on the Pacific coast. Though we have somewhat improved in health since our arrival, the process has been slow. We have, however, gained nearly five pounds in flesh during the four months. Doubtless we might have gained more rapidly if we could have contented our mind with less preaching, having preached once or twice every Sunday since coming to the state, which has sometimes given us a back-set. We have been kindly received by Elds. Carpenter, Reed, Howell, Carey, Abbott, Godfrey,

Chandler, Hunt, Field, and Judge Bronaugh, who is now more interested in the gospel faith than in Cæsar's affairs, and is aiding us in sounding out the Word of the Lord. We have also received a warm welcome from the California churches, and have in turn tried to do them good, and not without some degree of success, we trust.

The two Conferences which we have attended in the State were seasons of profit. Something is being done to sound out the judgment warning on this coast, but far too little—the harvest is great, and the laborers few here, as elsewhere. May prayer arise for more laborers.

During his second visit to California—in 1886—his stay was mainly in the northern part of the state.

Here he had painted a large prophetic and historic chart, which measures thirty feet in length, by five feet in height. This he used to quite an extent while he labored with some of their churches.

Of this trip he wrote: "I shall not soon forget the kindness shown me by the California friends, especially in San Francisco. Here I met some that I had baptized over a quarter of a century ago, and others that had been my nearest neighbors for years, or had heard me debate publicly with the opposers of our faith over twenty-five years ago. I was often surprised in different parts of California to meet somebody who had heard me preach 'in the States'—as California parlance has it—long years ago."

One or two brief items of his experiences while there may be of interest.

"During the New-Year holidays of 1886, and the 'week of prayer,' we remained in the region of San

Francisco, preaching in the city on Sundays, making our home partly with Bro. Walker, and partly with Bro. Snow and Bro. Griffin. On the 30th of Dec. an extensive earthquake was felt, the severest for several years, and the only one I have felt here this season. It was accompanied with a rumbling noise, and shook the houses about as much as very heavy thunder. As a rule, they are less dreaded here than thunder storms are in the East, and far less than the cyclones of the East, for these do not visit this region for some reason.

On the second day of Jan. 1886, in company with Bro. Griffin, I surveyed that part of the city known as Chinatown, which is about the same thing as visiting China itself. I had no desire to be conducted into their opium dens, for the scent of opium met me at almost every turn; but I had the curiosity to visit one of their Josh houses, and see their gods. Before each god is an altar, on which fire is kept constantly burning, and the smoke continually rising. Here the heathen Chinese come to pay their blind devotion, prostrating themselves before their idols. One need not take a journey to the old world to learn what idolatry is, for we have it here in full bloom.

#### CAUGHT HIM WITH GUILF.

A curious case of conversion to the truth was recently related to me in California by a Bro. Thompson, who had a friend whom he wished to lead into the truth that so cheered his own heart; but that friend was so wedded to *novel* reading that he could not get him to read anything else. After repeated trials, and numerous failures, he devised a singular plan

to get him to read. Obtaining one of my books, he took its cover off, and neatly enclosed it in the cover of a new novel that was highly recommended by the press; then he presented it to this friend, making him pledge that he would read it all through, which pledge he was more than willing to make when his eager eye had scanned the title page. He had not read far till he thought it was "the strangest novel he ever read," and could not see how it was related to the title page, but was told he would find that out further on. As he was pledged to read it through, he kept on reading till he found himself *actually interested*, and the result was his conversion to the truth, and to Christ. He was caught in this novel way, and gospel reading subsequently took the place of novel reading to the joy of many hearts.

Another incident, recently related by Bro. V. F. Hunt, will be pleasing. He says:

"I was pastor of the Tustin City, Cal., A. C. church, for some twelve years; and while there Bro. Sheldon visited and held a series of meetings in the church, much to my delight and to the edification of all lovers of God's truth. His voice rang out stoutly for God and truth in many places on the great Pacific coast. While he was with us in Tustin, he desired to visit the ocean, so we organized a company of brethren and sisters and spent a day on the beach. Bro. Sheldon wanted to be the first man to cast a hook into the great deep, so he had his pole all ready, hook baited, and when the teams arrived at the water he immediately started for a place on the rocks and cast in his line. He had been apprehensive that he might get wet and contract a cold, so he intended to be very

careful about wetting his feet; but somebody came along and said something to him which caused him to turn his eyes away from the tricky breakers, and just then an unusually large one came in and took Bro. Sheldon midway, filling his overcoat pockets with the water, and of course drenching him to the skin. Salt water, however, does no harm; so he escaped any evil results, but all had a good laugh at his expense."

This last visit to California lasted six months.

In all, his public labors in preaching the Word of God have extended from the Atlantic to the Pacific, from the Lakes to the Gulf; having preached and labored more or less extensively in twenty-four States of the Union, and in the Canadas. We find no record of the number of converts, or baptisms, funerals attended, or marriage ceremonies performed. It would be interesting indeed to know how many churches were organized by him, or by others as the result of his efforts; and how many church edifices dedicated, or ministers ordained by him; but these, and many other items unknown to us are well known to the One whose eye seeth all things.

"About fifty ministers claim to have been led to the light of life by my efforts—of whom a goodly number were converted under my preaching, baptized by me, and ordained under my hand. Some have deserted, more have died, and others are still at work."—W. S.

## CHAPTER XXVII.

### HIS LAST EFFORTS.

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In June, 1893, an educational institution was opened at Mendota, Illinois, by the Western Adventists. It was at first called Mendota Seminary, but soon after it became Mendota College. During that summer Eld. Sheldon and Dr. O. R. Fassett spent some months there as instructors in the Bible Training department, and in aiding to establish that school. They entered the work under the most discouraging circumstances, and stood shoulder to shoulder in the effort to establish the long-desired training school for our young ministers, and Christian workers.

He also spent the following summer, 1894, in the same work; then having Eld. A. W. Sibley as colleague Instructor in the Bible school.

Bro. Sheldon was always a helper to young ministers. Many young men have been directed, encouraged and helped into the work through his instrumentality, and many others have received instruction, light, and help through his personal efforts with them. A few were brought under his instruction for a short time during his connection with that institution, and they still testify to the help he was to them. His brief connection with that school as

an instructor may be classed among his latest efforts in the cause of Christ.

The last protracted meeting in which he labored, doing the larger part of the preaching, was held in January and February, 1895, at Muscotah, Kansas, where he had been invited by Eld. W. O. Tingle. The meetings lasted about four weeks; and although other meetings, medicine shows, and other attractions were constantly going on in the town, they gained a hearing and attention, and quite a work of grace followed.

During this series of meetings he enjoyed great freedom in presenting the Word; preaching over thirty sermons in succession. But the effort was hard on him physically, and he was obliged to disappoint others who had called for his help at that time in other places in Kansas.

The following report of that meeting is from Our Hope:

“GOOD NEWS FROM MUSCOTAH, KAN.

“We wish to make a short report of our meeting, which we have so recently held here. We commenced the evening of Jan. 20th, and held four weeks. The church was much strengthened, and many who had once started in the service of the Lord, but had gone back into the world, were reclaimed; and some who had never known the Lord were persuaded to start on the pilgrimage to the kingdom. In all thirty or more confessed their Saviour anew or for the first time. When we consider the reaction of a great revival, held in the modern style; (that is singing and praying men into conversion, and pulling them to the mourner’s bench

by physical force), we feel well pleased with the effort. Eld. Wm. Sheldon was with us, and under God has done a work here that will last until the coming kingdom is ushered in. We are now established as a people in this community as we never were before. Many Bible truths have been made plain to the people of Muscotah and vicinity, and many who were once in darkness are now rejoicing in the glorious light of the gospel. *To God be all the glory.*

“W. O. TINGLE.”

In January, 1896, Elder A. J. Bolster, at that time pastor of the churches at Alexis, and Mineral, Ill., was called to serve the cause for a time by going into the field at large for purposes connected with our denominational interests; and he arranged with Bro. Sheldon to take his charges at those two points during the six weeks of his absence. This he did, though he was quite poorly during his stay there. His services at those places at that time are also among his last public labors for the Master.

During the preceding fall, the pastor of “All Souls,” The People’s Church, in the city of Janesville, Wis., had opened a correspondence with Bro. Sheldon, in which he made inquiries as to the Adventist faith, practices, history, and so on; and he stated that in connection with his church they had a “Culture Club” which met on Sunday afternoons, and which was seeking to arrange with representatives of different denominations and sects for some of their representative men to present to the Club the distinctive features and special doctrines of the denominations which each speaker represented; and having been correctly



informed by a representative, the club discussed the views he had presented.

Before the return of Bro. S. from Alexis to his home, the following letter from this pastor was received:

“Janesville, Wis., Feb. 10, 1896.

“Eld. Wm. Sheldon:—We are exceedingly anxious to find a representative of the Advent Christian church to speak to the Culture Club on Sunday, March 1st, at five o'clock in the afternoon if possible, if not, at seven in the evening. Can you come? or will you find some one to come for me?

“This series of lectures has proven a great success and is doing a world of good in our city by creating a sweeter spirit among those of the sects which are represented here. What we want is a stirring address on the History, Doctrines, Aims, and Methods of Adventism, from some one who loves its truth and can speak from the heart. Come if you can. ‘Behold, I set before you an open door.’

“Kindly let me know as soon as possible.

“Always heartily,—V. E. SOUTHWORTH.”

In accordance with this request, Bro. S. promised to go to that city on that date and there present “to the culture and intellect” thereof, the fundamental doctrines of the faith and hope held by our people. Rapt attention was given to his address, and when his allotted time had expired he was urged to go on and finish, as they wished to hear him through. During the discussion which followed it was admitted that—*“If we accept the Bible—the principles laid down by the speaker must be accepted.”*

As an outline of this address was preserved, we will give our readers the benefit of it: this being almost his last effort at public speaking, as he preached only once thereafter: it seems very appropriate to insert here this comprehensive statement of his faith; which, for important reasons, was published as editorial in *Our Hope*,—he being associate editor of that paper in 1896.

### CARDINAL ELEMENTS OF ADVENTISM.

(Outline of an address given March 1, 1896, in the Unitarian church at Janesville, Wis., by request of the pastor.)

MR. CHAIRMAN AND HEARERS: It gives me pleasure to comply with the pastor's gentlemanly request to give you the reasons for our distinctive faith, subject to candid criticism; or, in the words of the pastor, in his generous invitation, to give you an address on the

“HISTORY, DOCTRINES, AIMS AND METHODS OF  
ADVENTISM.”

In introducing this theme, I would reiterate the salutation of the Apostle Paul to Israel: “Men, brethren, and fathers, *hearken*,” and *then judge*, instead of being in haste to *pre-judge* the matter; for it is not an act of wisdom to *judge* a matter before critical *investigation*, on mere *suspicion* that it is untenable. “Men, brethren, and fathers, *hearken*” dispassionately, and then judge candidly and calmly.

I. *Adventism*, from a true *historic* standpoint, instead of being a modern innovation, is of *ancient* date, though it has a formulation less than a century old. Enoch, the seventh from Adam, thus prophesied: “Behold the Lord *cometh* with ten thousand of his *hagion* to *execute judgment* on *all*” (Jude 14),—tantamount to saying that “all” remain *unjudged* till

that event arrives—the *Advent* and the judgment being inseparably *coupled together*: and reward is due *after* the judgment, and *not previous* thereto. So the heart and core of Adventism was operative over five thousand years ago, recognizing a future coming of the Lord, and a future judgment interwoven therewith.

II. Adventism in *general* unfolds several *distinctive* and *distinguishing* features of doctrine out of harmony with *current* theology, as, for instance:

The Advent Question, or return of Jesus.

The Resurrection of the dead saints.

The Immortality theme.

The Kingdom to come.

The Death state in general.

The Soul's nature in life and death.

The Annihilation of all evil.

The New Earth-home of the redeemed.

*These* are prominent *links* in the *one great chain* of Adventism, some of which will now claim our attention:

1st. We glance at the Advent question from *our* stand-point—the *great* question of Christ's coming from heaven to earth—"the *second*" coming of Christ. Is it a *literal* event? Paul testifies: "Unto them that look for him shall he appear the *second* time," (Heb. 9: 28), in contrast with the *first* appearing thus named in the context: "*Once* in the end of the world *hath* he *appeared*." As in a series of steps, the *second* step is the *next* after the *first*, so this second "appearing" of Christ is the *next* after the first, the *second* being as *literal* as the first. 1st. This second coming cannot mean a second *spiritual* coming, for that claim would make his *first* coming a spiritual event, which

all know to be averse to historic facts. The claim that Christ comes spiritually at *conversion*, cannot set aside the predicted "second" appearing, since there are *many* conversions, and they cannot *all* be *second* in the divine series, there being but *one* "second" in heaven's count.

The claim that Christ comes the second time at the death of his saints, cannot fill the sacred contract for a "second" appearing, since there are *many* sainted deaths, and they cannot all be "second" in the sacred series. More than this, at death the saint goes to *sleep*, but at Jesus' coming he *wakes* up—two different events entirely. His coming can not be realized by a Holy Ghost *proxy*, since that is pronounced "*another* Comforter"—not identical with Jesus. He is to come as the "Son of man;" and the Holy Ghost is not the Son of man: "The Son of man shall come." Matt. 25:31. He will come as the Son of God; and the Holy Ghost is not the Son of God: "Wait for his Son [God's Son] from heaven." 2 Thess. 1:10. He will come *visibly*; but the Holy Ghost comes *invisibly*: "Every eye shall see him." Rev. 1:7.

2nd. Then how will he come?

"They shall *see* the Son of man coming in the clouds of heaven with power and great glory." Matt. 24:30.

"If I go away . . . I will come *again*, and receive you unto myself." John 14:3.

"Hereafter shall ye *see* the *Son of man* sitting on the right hand of power, and coming." Matt. 26:64.

"This *same* Jesus which is taken up from you shall so come in like manner." Acts 1:11.

"The Lord *himself* shall descend from heaven." 1 Thess. 4:16.

“Our conversation is in heaven, from whence also we look for a Saviour.” Phil. 3:20.

“Behold, I come quickly, and my reward is with me.” Rev. 22:12.

These are sample statements

3rd. Why will he come?

(1.) To judge the race. If so, then no judgment till he comes; and no reward till the judgment.

“God . . . hath appointed a day in the which he will judge the world.” Acts 17:30.

“Judge nothing before *the time till the Lord come.*” 1 Cor. 4:5.

“Time of the dead that they should be judged” (Rev. 11:15-18) due at the *seventh trumpet*—not at the dying hour.

“Judge the quick and the *dead* at his *appearing.*” 2 Tim. 4:1.

“A fiery stream issued and came forth from before him” (Dan. 7:10), then comes the judgment.

“Judge him in the *last day.*” John 12:48.

“I saw the dead small and great stand before God.” Rev. 20:12.

“Did eat and drink with him after he was raised from the dead, . . . to be the judge of quick and dead.” Acts 10:41, 42.

(2.) Coming to *reign* on earth. Preparatory to this, he “went into a far country to receive for himself a *kingdom*, and to *return.*” Luke 19:12. Daniel in a vision of the future saw the return. “One like the Son of man came with the clouds of heaven” (Dan. 7:10), having received the kingdom; in agreement with Jesus’ statement: “Hereafter shall ye see the Son of man sitting on the right hand of power [kingly

power], and coming in the clouds of heaven." Matt. 26: 64. The prayer, "Thy kingdom come" (Matt. 6: 10), when the "kingdoms of this *kosmos*" will have become the kingdom of the Messiah, will be verified. Till then, earth is to be *reserved* unto fire against the day of judgment" (2 Pet. 3: 10); and then "he shall reign on the earth;" and then "the rebuke of his people shall be taken away from off all the earth." (Isa. 25: 8.) Then "the Lord of hosts shall reign in Mount Zion, and in Jerusalem," saying to the faithful, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world"—the new earth then being the home of the redeemed, containing the imported new Jerusalem; this being the promised kingdom "under the whole heaven" (Dan. 7: 27), after "the former things are passed away."

The *resurrection*, in the light of Adventism, is deemed a *literality*—a release of physical men from literal death by deific power—instead of being a mere spirit elimination at the epoch of death. The resurrection of Christ *himself* is presented as the divine sample or "first fruits" of the sainted slumberers: "Christ the first fruits; *afterward* they that are Christ's at his coming." 1 Cor. 15: 20. And Paul affirms, "Christ being raised from the dead, *dieth no more*: death hath *no more* dominion over him" (Rom. 6: 9), not Christ's *spirit*, but Christ *himself*: "I am he that liveth, and *was dead*, and am alive forever more." Rev. 1: 18.

"If we believe that Jesus *died* and *rose* again, even so them also which *sleep* in Jesus will God bring with him." 1 Thess. 4: 14.

“Knowing that he which *raised up* the Lord Jesus, shall *raise up us also* by Jesus.” 2 Cor. 4: 14.

“Thy *dead* men shall *live*, together with my *dead* body shall they *arise*.” Isa. 26: 19.

“This *mortal* must put on immortality.” 1 Cor. 15: 57. Here we “groan—not that we would be *un-clothed*, but clothed upon, that *mortality* might be swallowed up of life.” 2 Cor. 5: 4.

“If the spirit of him that raised up Jesus from the *dead* dwell in you, he that raised up Christ from the *dead* shall *also* quicken your *mortal* bodies.”

“We which have the first fruits (Rom. 8: 11) . . . groan within ourselves, waiting for the adoption, . . . the redemption of our body.”

God made man with a body capable of elevation to a deathless state, with a conditional provision for that elevation—but rebellion plunged the race into degradation, and flooded the realm with death: thus the first Adam and his race were engulfed in death. But the last Adam having already triumphed over death, and having the keys of death, offers immortality to the race on stipulated terms, to be bestowed at his return from heaven to awaken the sleepers. Here we can secure or forfeit the prepared prize.

The theme of immortality is not only one of wide range, and of various phases, but it has a prominent place in Adventism, being one of its fundamental principles—immortality for the right *class*, at the right *time*.

In the light of Adventism, *immortality* is *not* an *inherent* principle possessed by all men regardless of character or conditions, but is rather due the saint

only, at the resurrection, when "this mortal must put on immortality" (1 Cor. 15:51), till which time we must "seek for" immortality "by patient continuance in well doing," as we read in Rom. 2:7. As sinners either *refuse* or *omit* to seek for it in the divinely specified way, they *cannot claim it*; and without it, they cannot have endless life, but must ultimately perish under the penal stroke of Divine wrath in the day of doom.

*Soul* immortality, so much talked about by modern theologians, is not once *named* in the Bible: that simply tells us that "*This mortal must put on immortality*," instead of saying the very *reverse*—this *immortal* must *put off* mortality. "Put on"—not *put off*; and this change is due at the *resurrection*, and not at the hour of death—due the *physical* saint, and not the soul only. Then, "Neither can *they die any more*." "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." Rev. 2:7.

Adventism deems death an "enemy" which deprives man of both *life* and *consciousness*—thus rendering a resurrection *necessary* to future life and future reward. The statement of the wise man, "The dead know not anything" (Eccl. 9:10), means *something*. But *what* does it mean? It means either the *soul only*, or the *body only*, or else it means both *combined*; and *any* of these interpretations would prove *unconsciousness* in death; for only that part of man which *has* knowledge in life can *lose* it in death, or *retain* it after death.

1st. *If* the statement, "The dead know not anything," refers to the *body only*, then the body only possesses knowledge before death, for *death* can *deprive* nothing of knowledge which *never had* knowledge:



and if the *body only* has knowledge *in life*, then the soul has none to *retain* in death.

2nd. If the *soul only* has knowledge *before* death, then the *body* has none to *lose* in death—and the *knowing part* must *cease to know* in death.

3rd. If *both combined* constitute the knowing, the conscious being, then when death *dissolves* that combination, the consciousness *produced* thereby is *extinguished*.

Adventism regards the “everlasting destruction” due the incorrigible sinner at the judgment day, a *literality*, instead of meaning everlasting preservation in misery—it being a punishment everlasting in its *results*, and not in the *process* of infliction; culminating in “the second death,” amid the judgment fires of the last day, leaving a purified universe to be filled with purity only—a purified world to be filled with saints immortalized, and rendered equal to the angels, this being the promised *restitution*, or world to come.

Adventism places the perpetual bliss of purity, not in *heaven above*, for disembodied souls, but in the *new earth*, after the judgment day, for *physical* saints, resurrected, immortalized and glorified, with bodies like Christ’s glorious body, such as he has to-day in heaven; for he sends back word, “I am he that liveth and *was dead*, and am alive forevermore;” and Paul affirms: “We are members of his *body*, of his *flesh*, and of his *bones*.” Eph. 5: 30. Peter places this “new earth wherein dwelleth righteousness,” on the other side of the great conflagration (3: 7).

The new Jerusalem to be *imported* from heaven, and to be coupled with the new earth, is deemed a *literal* city, measured by furlongs, and cubits. “Jerusalem

which is above" is to come down; then the saints "enter through the gates into the city"—not a symbol of the church, to enter through *itself* into *itself*; it is called the "Tabernacle of God." Then, "No more death" on earth: God says, "Behold I make all things *new*." Rev. 21: 5. Jesus, as King of kings, in his beauty will then "reign in Mount Zion, and in Jerusalem." Isa. 24: 23.

The gathering of the saints is to be *simultaneous*, instead of being by *piecemeal*—to be *after* the judgment arrives, instead of being before the judgment comes—to be the gathering of the saints *themselves*, and not of their *specters*—to take place, not at the coming of *death*, but at the *return of Jesus*; for the record reads: "They shall see the Son of man *coming* in the clouds of heaven with power and great glory. And he shall send his *angels* with a great sound of a trumpet, and *they shall gather* together his elect from the four winds." Matt. 24: 30, 31.

The *aims* of Adventism are to lift men out of carnality and tradition into divinity in this life, that they may finally be lifted out of *mortality* into the immortal state—out of this *fallen* world into the *restored* world. The unadulterated gospel message is deemed a *means to this end*—a gospel to be *believed* and *obeyed*, involving an unconditional surrender to Jesus Christ, and an enlistment in his service, to do his revealed will.

The *methods* adopted by Adventists in doing their work, are mainly borrowed from those recorded in the Bible, acting *discretionally* where we find *no Bible pattern* to follow, but deeming ourselves incompetent to improve on the Bible pattern where it has been clearly stated. We do not expect to fully revolutionize the

world theoretically or experimentally, but aim to do *what we can* on this line, and leave the result with God.

We do not pretend to know with infallible precision *how near* we are to the end of time; but fulfilled and fulfilling prophecy shows our proximity to "the great and notable day of the Lord." All we know about the matter is just what the Lord has revealed; and *that* we have a *right* to know; nor have we any right to be in *darkness* where *light* is given for our benefit from the "sure word of prophecy whereunto ye do *well* that ye take heed as unto a light that shineth in a dark place, until the day dawn."

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## CONTINUATION OF NARRATIVE.

By request of the Magnolia, Wis., A. C. church, Bro. Sheldon filled that pulpit on Sunday, April 19, 1896; and this was the last time that he ever stood in a pulpit to declare the word of life. He had been in quite poor health for over a year; but from the time of his return from this last preaching appointment we count the beginning of his long, last illness.

Being then Associate Editor of *Our Hope* it had been arranged that he should take charge of the office for a few weeks, that spring, while Eld. H. Pollard, the office editor, should be relieved and set at liberty to give his time to other things, in the interests of our cause; but Bro. S. became so seriously afflicted that he had to cancel that engagement.

The time for the Wisconsin June camp and conference meeting arrived that year, and he was unable to attend, for the first time during all the years of its existence: except one year when he was in California

at the time of our state meeting. This year it was especially hard for him to be obliged to remain away, for Wisconsin was always very near to his heart, and Wisconsin's cause, people and ministers, were precious to him.

Never was there a State Conference blessed with a ministry possessing more unity of spirit, love and faith. Never any—"isms" crept in to divide and distract, and a feeling of brotherhood was ever a prominent characteristic of the workers in this conference. During the more recent years, Bro. S. was the only "old hand" left in the conference; and the younger ministers came to give him the title of "father" in the work, and he in turn called them his "boys." We wish there could ever be a similar spirit of fraternity displayed in every conference, and may Wisconsin be spared from ever seeing any other than such a spirit.

Though unable ever to meet his beloved brethren again in conference session, he always wrote a few lines to them at these meetings. The last report, or communication, he made to his state conference was given in the words following:

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"MINISTERS' REPORT,

"By Wm. Sheldon.

"For the year ending Nov. 30, '01.

"To the Brn. of Wis. A. C. Conference, in session at Magnolia:—You are already aware that owing to sickness I have no preacher's report to make—that is, no report of preaching, unless I shall report the many sermons delivered in my dreams, sometimes several a week; but nobody hears them. What little I do is

with my pen, which reports itself, and need not be repeated here. As to my faith it is unchanged, and my interest unabated; and I never desired to be in the field of labor more ardently than now; but you are already aware that my condition renders this impossible. I watch your movements with interest, and pray for your success, even though in the furnace of affliction.

“Brn., press the battle, and float the flag of truth in kindness, but firmness. Our message is either of God, or it is not; if it *is*, stand by it, if you stand alone with God; but above all things have the *spirit* of the message in good *hearts*, while you have its theory in your heads. God bless you all.

“WILLIAM SHELDON.”

As that summer wore on, desire got the better of prudence and he planned to attend Camp Mendota in August. As he had seen some little improvement during the summer he attended that meeting; but he was unable to get around and enjoy the meetings as had always been his habit; yet the meeting with old friends cheered and encouraged him at the time.

In the early part of October following, his disease assumed a very critical form, prostrating him completely; and it then seemed an impossibility that he could ever rise again. The physician called it an attack of acute Bright's disease of the kidneys; combined with a complicated bladder trouble, from which he had been suffering for many years. He was confined to his bed for six weeks at this time. With his shattered nervous system, which had become so as a direct result of his life-work, it was hard to tell from which he suffered most: nervousness, or his kidney and blad-

der trouble. The nervousness made the other trouble harder to bear; and again that trouble directly enfeebled the nerves.

When it became known that he was in this very critical condition, it was very gratifying to himself, and to the family, that they were the recipients of letters from prominent brethren, which breathed such sincere regret at his condition and were filled with prayers for his restoration, and also contained words of love, appreciation, encouragement, and so on. Such men as Boutelle, Stockman, Taylor, Burr, Bolster, Forester, Fassett, Armour, Pollard, Wait, Carpenter, the McCullochs, and many others who will please excuse the omission of their names here, wrote to him. One noticeable fact was that several of these writers were carried down into the cold, cold ground before he was, while he lived on and suffered for so long.

With the care of a very competent physician, T. W. Nuzum, M. D., who has obtained a far more than local reputation in his line of practice; and also with the excellent nursing of his wife, who is a natural nurse; he astonished everyone by rallying from that severe attack, so as to be up and around the house again; though a constant sufferer, and requiring constant attention and watch-care.

The next summer he seemed to gain somewhat, and as the time for another general camp-meeting drew near, he determined to go *once more*. This was a very venturesome undertaking for one in his condition, but he had determined to go, and so he went to camp Mendota for the *last time*; and it was also the last time that many of our dear people ever saw him.

The trip was an injury to him, and in October fol-

lowing he was again confined to his bed, and again no one thought it possible that he could ever rise therefrom. He even gave up himself; and for the first time he spoke of dying, and left a few directions. When asked if he was willing to die, he replied: "I do not want to die; I never can want to die. There is so much work to be done that I want to live to help do it."

His strong constitution and iron will supported him remarkably; and, together with the excellent care taken of him, served to carry him through most terrible sufferings; and after ten long weeks of indescribable agonies, lying on his back, he again rallied enough to be up and around the house, for a few weeks; but only to be again prostrated in the February following, with influenza, which aggravated his old troubles, prostrating him again for some eight or ten weeks.

It was marvelous beyond comprehension how he lived and suffered as he did. No pen could possibly describe the intense sufferings of these years, and it would be a useless task to undertake it; nor would it be likely to benefit the reader, could they be described. Oh, that those who cared for him so constantly through these years could blot the memory of those sufferings from their minds. Hundreds of times it seemed as if *they* could no longer endure to *see* the severe anguish which they could not much alleviate with all that they could do, and all the care that could be bestowed upon him. Many were the times when it seemed that human endurance had reached its limit, but at every time when that point was reached, a sustaining power which was far beyond any human agency was marvelously provided; and the family were enabled to care for him, themselves, even to the last.

Being once again on his feet, and around the house and door-yard, he resumed his pen, doing his writing in the intervals between the severe attacks of pain and nervousness. Many have supposed that his daughter did his writing for him: this was a mistake, his writing was done with his own hand; except in cases of replies to personal letters, which at times, he left to his daughter or dictated to her.

From April, 1896, until he died in February, 1902, the only preaching he did was with his pen. And when he attempted to take up the pen again after his first serious break-down, his family tried to dissuade him from attempting any more writing, thinking it would be too much of a strain on his nervous system (his life then seeming to be measured by days, or weeks at most); but they soon saw that it was best for him to occupy his mind in that way. He always had concentrated his mind entirely upon his subject when studying, and this habit enabled him to do so still; and they soon observed that while his mind was occupied with work and writing on Bible themes he, for the time, forgot himself and his suffering; which they considered far better than otherwise, and so they made no more objection to his efforts in that line.

Indeed, it sometimes seemed that he was *inspired* when he wrote, and his writings showed a clearness and firmness up to the very last which was really wonderful. Different ones wrote to him expressing the thought that some of his articles written during his last sickness were the strongest and best he had ever written.

Some of his articles published in *Our Hope* and in *Messiah's Advocate*, during this time upon the per-



plexing "Thousand years" question, "Probation," and other such subjects, called out letters of gratitude and rejoicing from leading men East, and West, and Far West. One dear brother said he felt that he could see *why* the Lord had spared him, even in suffering, and that it was that he might serve our people and our beloved cause by thus writing upon those themes.

One brother wrote:—"Dear Bro. Sheldon: I want to thank you from the bottom of my heart for that article on "The Kingdom Age" which you sent to Mes-siah's Advocate. It expresses our mind fully in every particular. Every point you made was well put, and we don't see how any one can successfully evade the argument, and be honest with themselves. . . ."

Another letter is as follows:

"Chicago, Ill., Aug. 1, 1899.

"My dear Bro. Sheldon:—The time has been when all your friends could not see how you could live and out-ride the days, months, and years of so much constant suffering, day and night, for so long a time.

"But I, for one, can tell you why you have been spared to the church for such a time as this; and here let me say to you, with tears flowing freely while I write, that God has spared you to do for the church, with your pen, what no other man could see or know how to do; I mean on the thousand year question, that has led astray so many innocent ones, who have been led into error for fear they might be on the wrong side. . . .

"Don't you remember the solemn warning that our beloved Bro. Miller gave us in the early time? In a letter to the brethren his words were: 'Never plant a

doctrine on a parable, metaphor, figure of speech, or symbol; but first find two, or more, positive statements.' I have been governed by this rule all my life. We are well as usual. Be of good cheer and look up to the hills from whence cometh our help.

"Much love to all.

D. R. MANSFIELD."

A letter from the (then)business manager of the Western Advent Christian Publication Association shows an interest in having this subject brought more fully before the people. (And we here state that we find considerable unpublished matter along this line among Bro. Sheldon's papers.) The above mentioned letter is as follows:

"Mendota, Ill., Dec. 4th, 1900.

"Dear Bro. Sheldon:—I have been very much interested in your articles on the thousand years, and am glad to note in this week's Hope that you are contemplating putting out a tract on this important subject.

"Should you do so, I would like very much to have the honor of printing it for you, for various reasons: 1st. I consider your position the correct one, and as manager of this office would like the truth to be *spread* from *here*. 2nd. Our people *need* a tract from you on this question. 3rd. This office should be able to get out as good a tract, do it as *well* and as *cheap* as *any* publishing house, and supply *all* our Middle West with tracts coming from our own press.

"Hoping to hear from you favorably, I remain, with kindest regards, your brother in labor,

"J. O. STAATS, Mgr."

Bro. Sheldon was so active with the pen, even up to the very last, that many had come to suppose he was a

comparatively well man; and but a very few realized the conditions under which he performed that writing.

For a year and a half, or perhaps longer, he had a difficulty which made it almost impossible for him to be seated; and the outlines and notes for his articles were made while *walking* the floor, or the sidewalk in front of the house, with scratch-book in hand; or while *standing* and leaning on the fence, thus making note of his thoughts, so that when it was possible to get down at his table, on a stool, he would write them out.

The very last day he was up, he *stood* at his table, writing an article, which remained on his table, *never finished*. Its title is: "Organized Beings Material." That unfinished article probably was intended to succeed the "Contemplated Stroll Through Paradise," which appeared in OUR HOPE of February 19, 1902, along with the announcement of his death on the 11th. Singularly appropriate! The *last* article published from his pen, sent during his life-time, was one *looking forward*, to the life beyond death, in the home of the holy. We subjoin it here.

#### CONTEMPLATED STROLL THROUGH PARADISE.

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The contemplated entrance into the "Paradise of God" is one in which the expectation is less than the realization.

"We speak of the realm of the blest,  
Of that country so bright and so fair,  
And oft are its glories confessed,  
But what must it be to be there?"

To be there in reality, to be there *ourselves*, as real

beings, in a real paradise, beyond the reach of death, free from pain, invested with unalloyed pleasure as an eternal state, is no trifle; and its contemplation is entrancing; but the realisation will be supremely transporting, and divinely exhilarating. To really be there, after a life of trial, and perhaps after reposing for a time in the dark bed of death—to be there really *alive* forevermore—is to be there as the result of Deific power displayed in our behalf, awakening a strain of gratitude to our great Redeemer, ever gushing from the heart, and finding vent in songs of praise and shouts of delight.

We start with our sweet contemplation at the epoch of our entrance into Paradise, the judgment then having passed, the resurrection having brought the saints from the dust of death, the angels having gathered them to meet the descending Saviour, with whom they have descended to the earth made new, in obedience to Jesus' invitation, "Come, ye blessed of my Father, inherit the kingdom."

Spread out before us is a world of fadeless splendor, and ravishing beauty, inviting inspection: and we have an eternity before us in which to survey its beauties. Several things attract our attention:

1st. A "great multitude that no man can number," all with happy countenances, and ecstatic hearts. We pause to look them over. Not one in a million have we ever before seen, or even heard of. We feel inclined to make their acquaintance; but it is the work of centuries. But stop, there are some among them whom we knew in the mortal state: we must greet them, and briefly talk over the past—oh, what a greeting that will be! We are not scrimped for

time, for eternity is before us. I look again: there, to my joyful surprise, are some I feared would never get there; but there they are, clothed with immortality.

2d. Among them are others that we have heard about—ancient prophets and apostles. We want an introduction, that we may talk over their past fiery trials; but the glory so fills their hearts that they tell me they only endured light afflictions, of momentary duration: the glory of the present eclipsing the sorrow of the past. Though once clad in sheepskins and goatskins, hid away in dens and caves of the earth, being destitute, afflicted and tormented, they now shine as the sun, without a menacing enemy in the vast domain—they are triumphant!

3d. Interspersed among them I behold a class of shining messengers, such as I never saw in mortal life. Who are they? I am told, “These are the angels of God.” Though millions of years have elapsed since they began their brilliant career, they look *young* still—one of them being taken for a “young man” at the tomb of Christ. No signs of decrepitude or declining age to be seen about them: how fresh and vigorous they look!

4th. But in my enthused stroll over the vast domain of Paradise, I begin to look for some of the *old* men of God that I have read about, wearing gray locks, with bent forms; but as I scan the ranks of the vast throng for old Father Abraham, I am struck with the recollection that I have not seen a single *old* man in the ranks of the redeemed: but the angel Gabriel, reading my anxiety, says to me as he points, out a *young* man of vigor, “*that* is Abraham.” I

look him over, and fail to find a single gray hair on his head, or a wrinkle on his face, erect as an arrow. Reading my surprise, Abraham tells me that one touch of divine power removed all these marks of age, and clothed him with immortal vigor.

5th. Wherever I stroll through Paradise, east, west, north or south, the society is uniform—all good—no bands of thieves to waylay—all know the Lord from the least to the greatest. Every man met is a brother to be trusted. All are members of one divine family. No fear of foes on my journeys, no hostile tribes to fear—all are servants of Christ. Home, sweet home, and holy society is found everywhere. All enemies are extinguished in the closing up of the age of mortality; and the age of immortality ushered in Paradise free from carnality and mortality—Paradise then being, not on the preparatory platform with its subjects a “little lower than the angels,” but on the elevated basis, with subjects “equal to the angels.”

6th. Wherever I roam, the country is lovely, with a genial climate from pole to pole, as earth will doubtless then revolve in its orbit without its present angle, as it evidently did before the flood; and the present marks of the curse at the fall, and the breaking up of the fountains of the great deep at the flood, causing an additional physical curse, will be repaired by the coming renovation, making earth again a lovely realm, without its excessive frigid and torrid zones, dotted with lovely groves and fruitful fields, free from the blighting curse that now seeks monopoly, every detrimental germ in earth or air or water having been obliterated in the great conflagration, leaving no

weeds, thorns or thistles to curse the inhabitants of earth renewed.

7th. The headquarters of the future Paradise of God—the new Jerusalem— will be imported from heaven, where it is now reserved, to which the saints will ascend at their translation to meet the Lord, and where they will remain “till the indignation be overpast;” then with this capital of the coming kingdom they will come to Zion, and the new Jerusalem will doubtless occupy the site of the old, for “the Lord of hosts will reign in Mount Zion, and in Jerusalem, and before his ancients gloriously.” This will be in advance of Adam’s probationary Paradise, that having no city, with inmates a “little lower than the angels;” while this will start with the immortal Adam, with all its inmates “equal to the angels”—Paradise restored and elevated to the immortal basis. w. s.

EDITOR’S NOTE FOLLOWING.

[Since writing the foregoing, which was received Feb. 8th, our beloved Bro. Sheldon has fallen asleep, in hope of a better resurrection to the immortal life and new earth home he so glowingly depicts. A telegram of the 12th apprises us of his death. With saddened hearts we mourn death’s cruel stroke, but yet, when we think of the daily and hourly torture he endured from a most painful disease, we sympathize with the pathetic words of the wired message—“Father at rest.” A noble life of stern integrity and severe toil, as well as of great power and usefulness has ended —no, not *ended*; has lapsed into the dreamless sleep of the grave for a brief time, soon to awake in immortal youth and vigor when our Lord returns. May we, too, be there. EDITOR.]

## CHAPTER XXVIII.

### CLOSING HOURS.

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The sickness which ended Bro. Sheldon's days of mortality and suffering confined him in bed at the last just eleven days. These were days of most excruciating pain, and he required constant attendance.

The immediate cause of the trouble which resulted in his death was a cancer. This had eaten into an artery, causing hemorrhage in the bladder, and the blood clotting there closed the passage, producing most intense agony. From the effects of this he never rallied, but sank rapidly; and for some days he was mostly unconscious, or semi-conscious, there being but very brief intervals when it seemed that he was rational.

He took to his bed shortly before noon, on the last day of January. That noon he was the recipient of the following letter, which was read to him when he first aroused from the stupor which came over him after he had been relieved from his great agony.

“VILLISCA, IOWA, Jan. 30, 1902.

“Bro. Sheldon:—It has been so long since we heard from Brodhead that we are lonesome. How are you standing the winter? Do you suffer much pain, now? There was a time when I could drop in and see you, but that is now cut off, by both distance and health.





Family Group.

Mother.

Jennie.

Father.

Lucy.



I have been practically disabled since the first of November. Can you write much of the time? Or, can you read to pass away the hours? You have, indeed, been housed a long time. But I am so glad that you have been able to speak once in a while to us. God bless you, and still spare you to family and friends.

“We have been telling the people that Jesus was coming to restore all things, and now we are anxiously waiting His return. Then, my Bro., we will be free from pain and sickness. Halleluiah! The gospel hope never seemed more precious to me than now. Be of good cheer, and we will meet ‘in the morning’ to enjoy the kingdom. I have tried to portray the beauties of that kingdom, but ‘the half has not been told.’ We often think of you and your wife and Lucy. May the Lord richly bless you all. . . .

“Would be pleased to hear from you if not too much of a task.

“In Christian Bonds,—A. J. BOLSTER.”

When this was read to him he choked and the tears started, and he said: “Lu, you write to Bro. Bolster and tell him I greatly appreciate his letter, but am unable to answer it.” Some days later he roused up and called: “Lu, did you write to Bro. Bolster?” We felt that we knew what was in his mind, but we could not bring ourselves to draw him out.

Another letter which was received at that time from Bro. W. M. Stuckey, asking for some light on a certain passage of Scripture, and containing some words of appreciation, caused him to turn his head regretfully away, while a moan escaped him, which seemed to say, “Alas! I can no longer be of use in that way.”

When he had been in bed just a week, he called his daughter and directed her to go to his table and get an envelope which he described, and bring it to him. This she did, and when it was placed in his hand he inquired if it was the first envelope in that pile; and being assured that it was, he sealed it without opening it—an unusual act for him, as he always looked over his mail for the papers the last thing before posting it—and he directed that it be sent to the office. This was done; and the issue of OUR HOPE which contained his obituary also contained the article which was inclosed in that envelope. It was headed, “A Contemplated Stroll Through Paradise;” and according to the expression of many afterwards, it seemed “inspired,” and “prophetic.”

For the last few days of his life he was mildly delirious, most of the time. The day before he died another letter came, and was read to him in a little interval when it seemed that he might appreciate it, as he had apparently come to himself for a brief time. That letter will ever be cherished by the family, for it turned his *last conscious moments* back to his happy, young manhood days; and for a few moments he was enabled to think and speak of those times in a way that showed that for that little time he knew; though soon after his talk gave evidence that his mind was again wandering.

“WINDOM, MINN., Feb. 3rd, 1902.

“Elder Wm. Sheldon, Dear Bro.:—By the blessing of memory we are glad to write you a few lines, recalling things which happened in our school days, with our four little sisters at home. Especially once when we

came home from school, and a dear Mother was getting our supper, with her face all aglow with pleasure, it seemed from having a young man visiting us. And Father seemed to be getting a share of comfort in talking of Bible themes of truth. This young man was studying his Bible, and would close it and put it under his arm, and walk across the kitchen floor back and forth for a little time, and then go to studying again, as our memory serves us. Well, in a few days Eld. R. V. Lyon comes and visits, and calls this young man his 'son Timothy,' and takes him to his home. The visits were not as frequent as my parents wished, for they seemed to like the Advent faith, and I am so glad of it. Well, a little more about this young man is pleasing to memory. He found a wife on Sturbridge hill. I have been there with my father at an Advent tent-meeting. We had a good meeting, all was good, but some were afraid to believe the truth.

"I cannot recollect much more of this young man for some years, as I stayed at home until 22 years of age; then I went to farming near my father's, and as my wife enjoyed reading the *World's Crisis*, I have taken it ever since; so we have kept well acquainted with the pen of one that we enjoyed so much, who signed, 'W. S.' . . .

"Please find enclosed a small testimonial from Wife and myself for your comfort and needs, freely bestowed by us, with pleasure.

"Yours in hope of meeting in the New Jerusalem.—

"HENRY SHERMAN."

Bro. Sheldon was asked a few questions in connection with this letter, and he spoke of some things about

the boyhood home of Bro. Sherman; and it will always be a comfort to think that his mind was thus actively directed toward pleasant memories, during his last conscious hours.

After a short slumber he wanted to see that letter again, and it was handed to him. He held it up, turned it this way and that; but finally handed it back, saying he would have to wait till daylight. It being then sunlight in the room, we realized that he could no longer see distinctly. This was the last that he realized, except it be for an instant.

The next morning, a little before six o'clock, a change began to creep over him, and it was realized that he was dying. Once he called, "Lu, water—milk,"—the last words he spoke. Surrounded by his most faithful wife, his two children, his seven grandchildren, and a kind neighbor who was with them for a couple of hours, he quietly and gradually sank, until ten o'clock in the forenoon, when, after two quite severe struggles, his earthly career and his sufferings peacefully closed.

On the 11th day of February, 1902, at the age of 71 years, 2 months, and 26 days, William Sheldon died at his home in Brodhead, Wisconsin.

He always looked upon death as being an "enemy," and a *great* enemy to mankind; and he fought that enemy strongly and manfully to the end. Though he was overcome at last, he fell *facing the foe*; though he was conquered for "a little while," he will soon, thank God *soon*, see that *enemy conquered: nevermore* to triumph over God's children. "The last enemy that shall be destroyed is death" (1 Cor. 15: 26). *Soon* he that can say, "I am he that liveth, and was dead; and,

behold, I am alive for evermore, Amen; and have the keys of hell and of *death*," will come and open up the graves of all God's sleeping, faithful children who have fallen with their armor on, and will bestow upon them that life, that *eternal life*, for which they lived and struggled. Oh, blessed hope, wonderful consolation, greatly desired consummation! "Behold, I come quickly." "Amen. Even so come, Lord Jesus."

He *sleeps* the sleep of the just; he *rests* in hope of a future endless life; he reclines in mother earth's bosom, free from torturing pain and suffering; he *awaits* the trump of God, which soon shall sound and release earth's sainted millions from their dusty beds; when *he*, and they, and those that are His at His appearing, shall put on immortality, glorious, longed-for, immortality!

"We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must part on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."

Though the "Enemy" holds him down for a little while, soon will the Savior "raise him up;" and then shall he leap, and shout, and rejoice, and triumphantly sing, "O death, where is thy sting? O grave, where is thy victory?" and then will he joyously exclaim, "Thanks be to God who giveth us *the victory* through our Lord Jesus Christ."

He was noted for leaping, shouting, rejoicing and singing while in service in this life, and methinks such past demonstrations from his heart will be mild in comparison with the manner in which he *will* leap, rejoice, shout and sing, when the last enemy is destroyed.

“Fly, lingering moments, fly, O fly,  
Dear Savior, quickly come.”  
Fly swifter round, ye wheels of time,  
And bring the welcome day!

“The saints of God, from death set free,  
With joy shall mount on high;  
The heavenly hosts with praises loud  
Shall meet them in the sky.

“Together to their Father’s house  
With joyful hearts they go;  
And dwell for ever with the Lord,  
Beyond the reach of woe.

“A few short years of evil past,  
We reach the happy shore,  
Where death-divided friends at last  
Shall meet, to part no more.”



## CHAPTER XXIX.

### FUNERAL SERVICES.

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During the attack which ended his days of suffering, Bro. Sheldon said nothing about dying, nor anything pertaining to arrangements for his funeral, nor concerning other matters which one naturally desires to hear spoken of at such a time. Some four or five years before, he had expressed a wish that Eld. A. J. Bolster should be sent for to preach his funeral sermon. Some years ago Bro. Bolster lived within ten miles of Bro. Sheldon's home, and was then a frequent guest there. And later, when illness confined Bro. S. to his home, Bro. Bolster had on different occasions put himself out to visit and cheer him in his trials. And he seemed to the whole family as almost one of their number, so their thoughts naturally turned to him in that sad hour. Responding to a message, he immediately started from his home at Villisca, Iowa, arriving next day at the home of the sorrowing family, much to their comfort and satisfaction.

Also on the day of his death, in response to a telephone message, one of Wisconsin's noblest young ladies, Sister Sinda Clarke, of Monticello, came to the assistance of the already worn out household, assisting and comforting them in many ways, and remaining nearly a week with them.

The funeral services were appointed to be held on Friday, the 14th, and the house not being in convenient form to accommodate a number of people, it was thought best to obtain the use of a church building; and the Congregational church was kindly offered for use—the same building in which the funeral discourse of his youngest son was preached.

Friends came from a distance, and ministering brethren also came to help lay him away to rest for a little while. Some disappointment was felt that the two of our ministers living nearest his home, Eld. A. E. Bloom, of Monticello, and Eld. J. H. Berkey, of Monroe, were both away at the time, filling engagements previously made, and at such a distance that their presence was impossible; yet the Lord sent others to perform every needed service.

At one o'clock a short service was held at the home. Elders H. Pollard, B. Forester, W. M. Stuckey, and A. J. Bolster, whose voices formed a male quartette, sang sweetly and impressively, "Look to Jesus, weary one;" and Eld. Forester offered a petition to the throne of grace for help, strength and grace. It seemed that every word was uttered from the very depths of his heart. The undertaker, a fine Christian gentleman, afterward stated that he never, in all his life and experience, heard such a prayer before. The four ministering brethren then tenderly lifted the casket containing the silent, peaceful form, and carried him out; out from the place he had called "home," for nearly thirty-four years; out, nevermore to return.

"Ah, sad nevermore;"

leaving behind an empty place which nothing can ever fill.

The friends wended their way to the Congregational church, where were held the public services over the form of the loved husband, father, and grand-parent; over the form of one who had stood for fifty-five years as a representative of this "last day people;" one who was looked up to as a leader, as an example, and as an authority by that people.

Upon the casket lay his Bible—the *open Bible*—that book which spans the chasm between this life and the life which is to come, and gives to us and the church the hope and assurance of a life beyond the present, which shall be an endless life; when the saved of all ages and climes shall meet, nevermore to part, nevermore to know sorrow, trial, suffering or death; when all will be joy, peace, beauty, and glory evermore.

Upon the casket there were also laid some beautiful floral tributes of roses, ferns, carnations, etc., presented by the faithful physician, the local editor, a teacher in the High School, and a young lady visitor in the city whose parents were converts under his labors years ago.

The service opened with the singing of that beautiful, comforting hymn, "Comfort in Affliction," by the quartette of ministers, after which, Eld. H. Pollard, Editor of "Our Hope," read strongly and impressively, the Scripture lesson, from 1 Thess. 4: 13-18, and Rev. 21: 1-7.

This lesson was followed by a prayer suited to the occasion, by Eld. W. M. Stuckey, of Kansas City, after which Eld. Pollard, in his clear, rich voice, sang as a solo that beautiful piece entitled, "Gone." "Gone, and the world to go on as before,"—accompanied on the organ by Bro. Stuckey.

Elder George De Beer, pastor of the A. C. church of Magnolia, was present; and he and the Congregational and Baptist pastors of the city were seated on the platform, with the others of our ministry here mentioned.

At the conclusion of these preliminary services Eld. A. J. Bolster spoke words of gospel hope, cheer, and comfort to the sorrowing family, brethren, sisters, neighbors and friends. In his opening remarks he stated that, if *feeling* were a safe criterion, he would take his seat with the dear, mourning friends; but, he said, "We come, in the name of the Lord, to pay a loving tribute of respect to a recognized leader, and to voice the faith for which he so nobly stood. We desire to make this occasion an expression of the deep love and reverence of the ministry for the departed brother. He has been a leader among us, and we believed him to be a wise and safe expounder of the Word of God. It would be possible to spend the time allotted to this service in eulogizing one who is loved from Maine to California, but we are reminded by that *open Bible* upon his casket that Bro. Sheldon would say: 'Spend no needless time in mere eulogy, but give the people *the Word*.'

We would be glad to insert here the sermon which followed, word for word as it was there uttered, so full was it of truth, hope, inspiration, and comfort, and spoken from so kindly a heart; but a brief synopsis only can be given at this date, as our Bro. kept only a brief outline of the discourse.

Text Prov. 14: 32.—"The righteous hath hope in death." He divided his subject into three parts,

dealing with them in the following order: I. The Righteous. II. Death. III. A Biblical Hope.

I. THE RIGHTEOUS.—1. One who is free from sin. See 1st John, 1: 7-9. Thank God for a complete cleansing! Our brother knew much of the sweets of redeeming love, and the efficacy of the blood of our divine Lord.

2. One who has the witness of the Holy Spirit. See Rom. 8: 9, 16. In these days of so much laxity in Christian experience, we desire to emphasize this very important point. May His soothing influence be ours on this sad occasion.

3. One who loves Jesus' words. Some who heartily endorse the other propositions, may hesitate before fully accepting this one. Hear what Jesus says in Mark 8: 38. Add to this the testimony of Paul in Rom. 1: 16. It would prove a rich blessing to the church, if all who profess to love Jesus had sufficient respect for His words to believe, and obey them.

Notwithstanding the fact that there is perfect salvation in Jesus Christ, yet it is solemnly true that righteous people do actually die. This brings us to our second point, namely:

II. DEATH.—Death means cessation of life. When we consider the meaning of life, all is plain. "Life is that condition in which animals and plants exist with capability of exercising their natural functions." Theologians do not readily accept this plain fact, but the Bible is in perfect accord therewith. Death is a sad subject to consider, but to Scripturally comprehend it, is calculated to magnify Christ.

According to Gen. 3: 16 to 19, death is:

1. A returning to the earth. The motherhood of our race can testify to the literality of the penalty inflicted upon the woman. Man's penalty was exactly as literal.

2. It is called sleep. See 1st Thess. 4: 13-18. Christ calls it sleep. See John 11: 11. Sleep and death are synonyms. See Psa. 13: 3. All undisturbed, natural sleep reduces one to unconsciousness. Certainly death can accomplish as much. In fact, the Bible expressions teach:

3. An unconscious state. See Psa. 6: 5; Eccl. 9: 5, 10; Psa. 146: 4. Here the dark scene closes. If there is no interposition of divine power, death will prove an endless sleep. Thank God, there is a bright side to this picture! Our third point is:

III. A BIBLICAL HOPE.—1. The only basis for true hope, in this case, is a resurrected Christ. See 1st Cor. 15: 12-18. It was the same Jesus. Proof: Acts 10: 40, 41; Luke 24: 36-43. A *positive* testimony that he actually arose.

2. This re-living Christ is an exact sample of what believers will be. See 1st Cor. 15: 20. Do not hesitate to believe that the harvest will correspond with the sample.

3. He has power to raise sleeping saints. Proof: Rev. 1: 17, 18; Rom. 14: 7-9. All power is given unto Him, and in due time He will exercise it.

4. He will fashion them like unto Himself. See Phil. 3: 20, 21; 1st Cor. 15: 49-56. We must not overlook the fact that we must be like Him morally now, if we expect to be made physically like Him then.

5. Then there shall be no more death. See Rev.

21: 1-4. Oh, glorious hope! It is (a) Sure. (b) Purifying. (c) Nearing fruition.

Bro. Sheldon has stood for it for many years, and we are satisfied it will be a source of strength to these stricken hearts, for they, too, love the precious words of Jesus.

Dear Sister Sheldon, daughters, and grand-children, we now commend you to God, and to the Word of His grace. May you form an unbroken family when the Master comes. My dear brethren in the ministry, let us close up our seriously depleted ranks, as best we can. Let us be inspired by the faithful example of our heroic leader, to never forsake these Biblical teachings, but declare them lovingly, yet fearlessly, until Jesus comes. May each present on this denominational mourning day, so live as to meet our esteemed brother in that tearless, painless, deathless, "world to come." Amen, and Amen!

At the sermon's close Eld. DeBeer offered prayer—after which the male quartette again sang a most appropriate song, the words of which are the composition of our dear Bro. Bolster. This had been written a few months previous, at the special request of the writer of this narrative; and, by request, Eld. A. E. Bloom had furnished a most suitable melody for it. This song became a great favorite with Bro. Sheldon, and it fitted in very appropriately after that sermon. As was remarked by an outsider, "It seemed as though it had been composed expressly for this occasion." (The hymn will be inserted at the end of this chapter.) It was very effectively and impressively rendered by the quartette.

Sadly, yes, sadly! we wended our way to the "city

of the dead," Brodhead's "Greenwood," where had been prepared the last resting place of the sleeper, by the side of his two sons, who for some years had been sleeping there. Though the ground was covered with snow and the wind blew chill, the family, brethren, and friends surrounded that "bed," and the dear form was lowered lovingly, tenderly, sorrowfully, by the quartette of ministers; there to rest until the "Life-Giver" comes and gives him, and all saints, the touch of immortality.

The words, "Wait a little while; Then we'll sing the New Song," rang out clearly and comfortingly on the chill winter's air, sung by the ministers gifted with song; and Bro. Bolster committed the sacred form to the care and keeping of the heavenly Father, and invoked the Father's blessing upon one and all.

It seemed that the presence of these four ministers and of the other friends imparted strength to the immediate family, which enabled them to bear up at the time, and made the sting less sharp. The gospel hope was set before them, in song, prayer, and in the sermon, and they were enabled to "lay hold of the hope set before them," realizing in their hearts that only a little in the future their hopes will be realized and the broken family circle will again be complete.

Of his father's family there is but one left, his brother Dillon D. Sheldon, of Minnesota, who, on account of poor health, and the distance, was unable to be present.

Methinks even now we can see him as he will come forth, robed in immortality, freed from pain, sickness, and death. How he will rejoice and sing! how he will shout, and clasp glad hands with the redeemed hosts! Yea, what will he not do? for there will be, not time



but an *Eternity* before him; and no ache, nor pain, nor sorrow, nor memory of these earthly woes, will ever come up to mar or molest. For *that* day he prayed, lived, "endured hardness," and "fought the good fight." And that day will soon, thank God, *soon*, forever be his. That hope is the consolation of his family; and his church, his conference, his people, claim it as *their* comfort.

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### WE SHALL RISE.

On the promised third day morning,  
 Jesus walked from Joseph's tomb,  
 Thus on Satan he served warning  
 Of an everlasting doom;  
 For the grave could not retain him,  
 Though the human path he trod;  
 But the bands of death must yield him,  
 As he was the Son of God.

#### CHORUS:

We shall rise, we shall rise;  
 In the resurrection morning we shall rise;  
 We shall rise, we shall rise;  
 Hallelujah, hallelujah; we shall rise.

This gives hope in Jesus' coming  
 For the saints who sleep in him;  
 They shall waken in the morning,  
 Then their eyes shall ne'er grow dim;  
 Though by nature they are mortal  
 And are subject to decline,  
 They shall then be made immortal,  
 And in Jesus' image shine.

When the graves give up their treasure,  
 And the dead to life are brought,  
 Then their joy no one can measure  
 Who with Jesus' blood were bought;

For the prophets have been writing  
Of that day so soon to come;  
And a few are still delighting  
In the thought of home, sweet home.

Glory, glory be to Jesus!  
For this resurrection hope;  
How it thrills, and tends to shield us,  
In the midst of much false hope;  
We will tell it, we will sing it,  
While we wait the day foretold;  
Still we'll tell it, and we'll sing it,  
When we walk the streets of gold.

**BASS CHORUS:**

When the trump of God shall sound and the dead in Christ  
shall rise,  
In the resurrection morning we shall rise, we shall rise;  
Oh then let the trumpet sound, and the dead in Christ arise;  
Hallelujah, hallelujah; we shall rise.

## CHAPTER XXX.

### WORDS OF SYMPATHY.

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A few extracts from letters of condolence and sympathy are given here, as examples only. It would be too saddening to give all; and for the same reason these are not given in full. The writers not mentioned here must not feel slighted, as these are taken almost at random. All are highly appreciated and do us much good.

Bro. Chas H. Woodman of the Crisis Office, Boston, wrote:

“The death of your father will cause a deep shadow to fall over our entire denomination. My own heart sometimes nearly breaks, when I see our older preachers falling by the cruel hand of death. I often wonder who will, or can, fill their places. You have my sincere sympathy and earnest prayers that the God of all grace may sustain you in this sad hour.”

Eld. Geo. E. Tyler, Bristol, Conn., wrote:

“I must communicate to you my sense of sorrow occasioned by the sad tidings from your Western home. Every Adventist from shore to shore must feel a sense of great loss at the death of your dear father. I have met him and with great pleasure have heard him preach the unsearchable riches of Christ. His writings also have been a great help to me, and

they have afforded great light and instruction to thousands, upon the truths held particularly by the Adventist people. Yourself and family have our profound sympathy; and may grace be given in your present affliction, that

‘Though seen through many a tear,  
Your star of hope may not grow dim or disappear.’

“Sincerely yours in the Hope.”

Eld. F. A. Baker, Mendota, Ill., wrote:

“We read the sad telegram in our prayer-meeting, and many prayers were offered for your family. Also many spoke of the great and efficient labors of Bro. Sheldon. I have just been down to the office, and learned from Bro. Pollard all about the last sad rites. Please accept our sympathy and condolence in this hour of your deep affliction. Deeply as you may sorrow, you have the supreme comfort to know that the beloved, so widely known, so highly respected, and so sincerely loved, rests from his arduous toils and severe sufferings.”

Eld. J. August Smith, of Rockford, Ill., wrote:

“This is indeed a great loss to us all, and we have no one to take his place. I am sorry I was away, so that I could not be present at the sad services. May our heavenly Father support you in this sad bereavement, and give you strength to endure this sad affliction.”

Eld. William McCulloch and wife, Red Oak, Iowa, wrote:

“It is with deepest feelings of sadness and sorrow, and sympathy for you and family, that we learn of the death of Bro. Sheldon. And may the God of all

grace and mercy have compassion; and grant you and all interested all the grace and strength necessary to bear the heavy stroke that has fallen upon you. Please accept our sympathy and condolence in this very sad affliction. Please accept the enclosed as a token of our regards and sympathy."

Eld. Marshall McCulloch, Roslyn, Ill., wrote:

"For a week or more I had been feeling quite sorrowful on account of my brother, H. G.'s death, two years ago to-day. And on going to the post-office yesterday I received *Our Hope*, and by it I was apprised of the death of our dear Bro. Sheldon; and as I read in the office I turned my back to the people to conceal the tears which I could not keep back. My mind ran rapidly back over the past forty-seven years, to the time when he married me at North Adams, Mass. Since that time we have been as closely connected as brothers could be, with fields of labor so far apart. And I owe it very largely to him that I am what I am, and the success I have had in my gospel labors,—though small compared with his own and many others'. I have considered myself his student, and carefully read and re-read his many publications; and I have now quite a number of his tracts and pamphlets, which I prize very highly. But my dear Brother sleeps: your beloved husband is at rest; his agonies so excruciating are now ended. He will need no more the tender care of a beloved companion, for he quietly sleeps. But, thanks be to our God, the morning will dawn ere long; and then with him your 'Stroll through Paradise' will commence. Oh what a thought! What a hope is ours! What a meeting, and what greetings

there! What a rapture! Blessed be God, who giveth us the victory (over death) through our Lord Jesus Christ. And I can but write Rev. 14: 13, "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Oh, how true of our Brother! His work was well done, and many will rise up and call him blessed."

Elder J. H. Berkey, of Monroe, Wis., wrote from Boston, Mass.:

"I only wish that I could say something that would help you, but in the great trial that has come to you we are all helpless. We can only do what Jesus did—weep. I want you to know that you have my Christian love and sympathy; and may the God of consolation sustain you and help you to be patient."

Rev. G. W. Nuzum, Viroqua, Wis.; formerly Methodist pastor in Brodhead, and still earlier having been with Bro. Sheldon in Springville, wrote:

"Doubtless you feel lone and sad, and I thought I would drop you a few lines to say my prayer is that 'the Judge of the widow' may be your daily comfort. And I know he will, for I felt in my soul you were both his dear children, though your path has been thorny. You and Bro. S. were inspirations to me when I was pastor there. Your and his testimonies and prayers did me good; and he preached for me more than one good sermon. May God bless and comfort you and his dear children."

COPY OF RESOLUTIONS  
ON THE DEATH OF ELD. WILLIAM SHELDON,  
OF BRODHEAD, WIS.

---

*Whereas*, the enemy, death, has taken from our ranks our beloved brother, and pioneer standard-bearer, Eld. William Sheldon, of Brodhead Wis.: therefore, be it

RESOLVED: That in his death the cause of Adventual truth has lost a consecrated leader, and an able defender.

RESOLVED: That we extend to the family of our deceased brother our heartfelt sympathy and high appreciation of his sterling worth and scholarly ability. For half a century he labored incessantly for the promotion and growth of Second Adventism. And after all those years of trial we have ever found him to be, in the highest sense of the word, a Christian, kind in his home, public spirited in the community, sincere in religion, useful in society, and as an exponent of God's Word, a workman that needeth not to be ashamed. Though for many years afflicted by disease and pain, he continued to earnestly labor with his pen, when his voice could no longer be heard; ever patient and never complaining of his lot.

RESOLVED: That we point our ministry to our deceased brother as an example of what a godly man and a Christian minister should be.

RESOLVED: That these resolutions be spread upon our records, and that copies be sent to our denominational press, and to the local papers of Brodhead, Wis., for publication.

Passed by the Western Advent Christian Publication Association, at its Annual Meeting, on Mendota camp-ground, Illinois, on the 21st of August, 1902.

GEO. E. PULLEN, *Secretary.*

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“The Savior died, but rose again  
Triumphant from the grave;  
And pleads our cause at God’s right hand,  
Omnipotent to save.

“Who then can e’er divide us more  
From Jesus and his love,  
Or break the sacred chain that binds  
The earth to heaven above?

“Nor death nor life, nor earth nor hell,  
Nor time’s destroying sway,  
Can e’er efface us from his heart  
Or make his love decay.”



## CHAPTER XXXI.

### AN UNPUBLISHED MANUSCRIPT.

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This book would be incomplete without some specimens of his writings—which reproduce their author's well known and characteristic style, and also his religious views. Therefore we give here a hitherto unpublished manuscript on The Two Adams; which will appropriately be followed by some of his editorial or contributed articles on Christ, some on Prophecy; some Expository; and some on Practical subjects. To these we add a table of Chronology, believed to embody the results of his latest researches.

It should perhaps be stated that his editorial contributions in our papers were signed "w. s.," and some readers were not aware that this stood for William Sheldon.

Many pointed, pithy paragraphs, as well as more lengthy essays on various Bible subjects, appeared from his pen; and by many he was best known as a writer. We must, therefore, reproduce him as an author, to some limited extent, to do justice to his life and his life-work.

THE TWO ADAMS;  
AND OUR RELATION TO THEM,  
PAST AND FUTURE.

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I.

THE FIRST ADAM'S HISTORY.

1. HIS TRIAL STATE.—That we are the posterity of the first man named in the sacred record, called Adam, and also styled, “the first Adam,” is a conceded point. 1st. Let us glance at him in his preparatory nature and home.

Some theologians affirm that he was created immortal; others, that he was created mortal; and still others claim that he was neither mortal nor immortal. We cannot admit that he was created immortal, or death-proof, for God would never have announced the doom of death to a death-proof man, in case he should eat of a prohibited tree! Nor would he have assured him that he might “live for ever” by partaking of another tree! On the other hand, if he had been created mortal, the forbidden tree could not have reduced him to a dying state; seeing mortality culminates in death, without receiving the death element from any other source. But when we are told that man was created neither mortal nor immortal, we confess that we do not like this way of stating the primitive nature of man in Eden, while a candidate for immortality, since there are different conceptions of the meaning of the term, “mortal,”—some using the term

in one sense, and some in another; thus inaugurating confusion of thought, instead of rendering the matter clear to the inquiring mind: for we sometimes hear the term "mortal" used to express a *capability* of death; and at other times subjection to the necessity of dying, a *death-doomed* state, or a death *tendency*. If we were to use the term, mortal, in the first sense here named (a death capability), we should say that man was made mortal; but if we were to use the term in the second sense here specified, as indicating a death *tendency*, we should say that he was *not* created mortal, or was not a death-doomed being constitutionally.

The sacred record forces us to the conviction that primitive man was created with a constitutional *capacity* for perpetual longevity, if not interfered with; and yet with a *capability* of having death imparted to him, or inflicted upon him; else the statement that the eating of the interdicted tree would bring death to him would have been incorrect; for no being could be *reduced* to a dying state who was *already* in that state: nor can we make the death announced to Adam for disobedience signify *moral* death, without involving the salvation of the race, regardless of character, since Paul affirms: "As in Adam *all die*, EVEN SO in Christ shall all be made alive," 1 Cor. 15: 22. This involved conclusion of universal salvation nullifies the claim that the death incurred by Adam was moral death. In Christ, or *by* Christ (as the phrase means), all shall be made alive *literally*; just as "*in* Him we *live*, and move, and have our being" (Acts 17: 28).

If Adam had not eaten of the death-dealing tree, he could have lived on unlimitedly, just as the demons

now do, who, though they have not the corrupted human nature, are capable of having death inflicted upon them (for the devil is to be destroyed), which could not be the case if demons were death-proof in nature.

On the other hand, if Adam had been created immortal, that is, by nature incapable of dying, he could have laughed at the warning that he would incur death by eating of the forbidden tree; and could have told the Lord that he should live forever without the tree of life, being already death-proof.

Man's primitive or preparatory nature, therefore, was neither a death-proof one, nor a dying nature; but rather a nature of unlimited longevity if not interfered with, but capable of elevation or of degradation—capable of having death inflicted, or deathlessness imparted. In the tree of life was miraculously deposited an element that would *impart* deathlessness, and in the other tree an element that rendered man a death-doomed being. That the tree of life contained an element that would render man death-proof, all admit; but some fail to grasp the fact that the prohibited tree just as really contained a death-dealing element that should *impart the dying nature*.

God did not threaten to *inflict* death upon Adam *for* eating of the forbidden fruit, but simply told him what the result would be—namely, death—and to forestall that result, he made a law against his eating thereof; and the transgression of that law was *sin*; therefore Adam could not partake thereof without *sin*; so “Sin entered into the world, and death by sin” in eating of the death-dealing tree—not as a *penalty*, but as a *calamity* or *result* that would just as surely have

been involved by eating of this tree had there been no law against it. The act was sin; but death was an imparted *result*, nevertheless, instead of a *penalty*; and it is in the world still, as a transmitted result, and not as a penalty.

But the objection is blindly raised that man could not have been created "neither mortal nor immortal" in any sense of the term, mortal, since he must necessarily have been one or the other. When the different senses of the word, mortal, are kept in mind, this is a shallow dodge: ignoring the fact of a *preparatory* nature. To illustrate: Adam was created neither *dead* nor *alive*, in spite of the claim that he must have been one or the other. Before "the breath of life" was given him he was not alive; nor, having never lived, was he then *dead*, having never *died*: he was only lifeless, inanimate, ready to be made alive. He could not die before living, nor be dead before dying. While a dead thing is lifeless, all lifeless things are not necessarily "dead," in the strict sense of that word. So in *one use* of the term "mortal" to signify *death-doomed*, Adam was created neither mortal nor immortal; but in another use of the same term, indicating a *capability* of having death imparted or *inflicted*, he was created mortal, or capable of having his preparatory life *abridged* by eating of the forbidden tree which would cause men to "know good and evil,"—evil being here used to signify *calamity* (as in, "few and evil have the days" been, Gen. 47: 9)—a calamity which has not only been manifested to, but experienced by the race.

2. *Adam's Home.* Man was formed *on* earth, and *of* earth, and *for* earth—not in heaven, nor *for*

heaven. Earth was the place of his abode: "And the Lord God planted a garden [Douay, a paradise] eastward in Eden; and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food. . . . And a river went out of Eden to water the garden [or paradise]; and from thence [from the garden] it was parted, and became into four heads" (Gen. 2:8-10), these four rivers gracefully flowing out of the paradise, coursing their way through different portions of the then lovely world. But sin came, and expulsion from paradise soon followed; and man having imbibed the dying nature, and having been expelled from his lovely home, is confronted with the stern fact that the very ground was cursed on his account: "Cursed is the ground for thy sake"—thorns and thistles rendering human toil necessary to procure a livelihood.

Many scientific facts indicate that the earth once revolved with its axis perpendicular to the plane of its orbit, thus giving the world a genial climate from pole to pole; modified and equalized by the waters which were placed "above the firmament," (margin, "Hebrew, expansion," Gen. 1:6), or atmospheric heaven at creation, producing a filtered light; perhaps revolving in the form of rings or belts like Saturn's; and doubtless this genial and healthful climate continued till the flood, in spite of the fact that the ground was cursed. Then, at the flood, a new installment of the curse overtook the world by upheavals and outgushing waters, besides those from above; since which time the earth has revolved at an angle of  $23\frac{1}{2}$  degrees, producing the different

zones, and the variety of climates now existing, rendering a large portion of earth uninhabitable; besides changing its once fair face, obliterating the site of paradise, blotting out the original source of the one grand river of Eden and its four divisions into four streams—"the fountains of the great deep" being then "broken up:" this probably being inaugurated by a change of our earth in its orbit to its present angle; for such a change would produce just such a result; as is claimed by scientists: nor could zones be formed otherwise.

Adam, before the fall, had "dominion . . . over all the earth" (Gen. 1:26). He was an embryotic, or prospective king. Though possessing only unlimited constitutional life—capable of being changed to the mortal or to the immortal state—he was on *trial* for endless life. How long that trial state lasted is not certain; possibly for the same length of time that was subsequently given to the Second Adam for his trial.

Adam had no posterity before leaving paradise, his third son, from whom came Noah, and all after the flood, being born when he was 130 years old: so his race have only the dying nature, and as a consequence the world is flooded with death.

In spite of the impartation of the death-element from the forbidden tree, a lingering relic of man's constitutional longevity in a genial climate before the flood, enabled him to live, on an average, over 912 years, in spite of the slow-working death-element. These favorable climatic conditions were doubtless changed at the flood; for immediately after that epoch human life was wonderfully diminished, so

that Abraham, though born less than 300 [?—common date is 352] years after the flood, died at 175 years of age, and was pronounced “an old man, full of days;” whereas, the ten generations from Adam to Noah, averaged a life of over 912 years. This fact is a rebuke to the claim sometimes made, that Adam had eaten of the tree of life *before* his fall, producing long life; and that its influence was gradually diminished in each succeeding generation, making life shorter and shorter; for the tenth generation (Noah) lived twenty years longer than Adam himself.—twenty years longer than the first generation.

And this claim is also nullified in the statement made by the Lord subsequent to the fall of man: “And now, lest he put forth his hand, and take ALSO of the tree of life, and eat, and live for ever: therefore the Lord God sent him forth from the garden of Eden” (Gen. 3:22, 23). If *once* eating of the forbidden fruit would cause man to *die*, and if once eating of the tree of life *after the fall* would render man *deathless*, then once eating *before* the fall would have done the same thing—so he did *not* eat thereof before the fall.

Observe carefully this fact: the text does not read, Lest he put forth his hand and *continue* to take; or, take *again* of the tree of life; but it reads, “take *also*,” and the Hebrew word (*gam*) here rendered “also,” is said by Prof. A. [Pick in his Concordance, to mean “even” so; and in our version it is rendered “even, also, alike, likewise, in like manner,”—see under these several terms in Young’s Concordance. We repeat, if once eating after the fall would have rendered Adam deathless, then likewise once eating



before the fall would as really have rendered him deathless, or immortal; so it is clearly evident that he had not eaten thereof previous to the fall. If he must have *eaten for ever* in order to live for ever before the fall, the same must be the case after the fall—which would prove only a contingent life, instead of endless life, making the life only successive new installments of temporal life or a life liable to end, without a new supply ever and anon. This kind of immortality would be a misnomer—a kind of deathlessness that needed constant propping up, to keep it from failing. This is not the immortality of the Bible, but only of sickly speculation.

## II.

## THE LAST ADAM'S MISSION.

Paul affirms that the last Adam is “the Lord from heaven”—the Lord Jesus.

1. *His Trial.* He, too, was on trial, but not in paradise. He came to a ruined world, and in his infinite stoop to reach fallen man, he “took not on him the nature of angels,” but came down still lower, saying, “A body hast thou prepared me,” being “made like unto his brethren”—a dying, mortal being; humanity and divinity being so blended that he was “God manifest in the flesh,” or, “Immanuel, God with us;” not as a dual being, but as a *unit*, composed of two natures through a miracle; thus rendering it possible for him to die for the race, to secure their exemption from penal death, and their redemption from the temporal, or calamity death. So he

“Entered the grave in mortal flesh,  
And dwelt among the dead.”

He triumphed in his trial, and finally triumphed over dark death; being quickened "after the power of an endless life," at his resurrection.

2. *His Destiny.* The last Adam was born a prospective King; and at his birth wise men came from the east, inquiring, "Where is he that is born king of the Jews?" Matt. 2:1, 2. He was divinely "appointed heir of all things;" and the Father said to him in this appointment, "Thy throne, O God, is for ever and ever; a scepter of righteousness is the scepter of thy kingdom" (Heb. 1:2, 8). Gabriel said, "The Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob for ever, and of his *kingdom* there shall be *no end.*" Luke 1:32, 33. At his return from heaven he is to say: "Those mine enemies, that would not that I should reign over them, bring hither and slay them before me." Luke 19:27. He, therefore, has a threefold claim on the kingdom; first, by *birth*; secondly, by divine *promise*; thirdly, by majestic *conquest*. At first the friends of Jesus thought that his kingdom would begin at the first Advent; but his foes ridiculed his claim to kingship, and in derision crowned him with a crown of thorns, and nailed him to the cross, where he died, to the dismay of his disciples who had looked for him to reign.

But on the third day he emerged from the gloom of death, and he "dieth no more: death hath no more dominion over him" (Rom. 6:9). Then for forty days he discoursed with them about the coming kingdom; and at the end of that time they began to get impatient to have the kingdom begin, and came to him with the earnest query, "Lord, wilt

thou at this time, restore again the kingdom to Israel?" The coming kingdom was the last thing the eleven talked to Jesus about before his ascension, and also the last thing he talked to them about, before his departure from earth, saying to them, "It is not for you to know the times or the seasons which the Father hath put in his own power;" and while uttering these sacred words, he went up from their midst into heaven, with his hands lifted up in parting benediction; the Father having said to him, "Sit thou at my right hand until I make thine enemies thy footstool." And he is there still, "From henceforth expecting till his enemies be made his footstool" (Heb. 10: 13); then he will return from heaven as "King of kings and Lord of lords," defeating his foes (Rev. 19: 11-16). "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Matt. 25: 34).

As the Second Adam he is now waiting for his kingdom, and while thus waiting he is officiating as our Highpriest, Mediator, and Advocate. The first Adam stood at the head of a dying race. The last Adam will stand at the head of a deathless class—a redeemed multitude rendered immortal; "and as we have borne the image of the earthy" Adam, "we shall also bear the image of the heavenly" or immortalized Adam. Paradise restored will again bloom on earth—not as a trial paradise, for the last Adam has already passed through his trial; but paradise restored shall be advanced into the *perfect* state,—its occupants all being then "*equal* to the angels," and not like the first man, "a little *lower* than the

angels." This will be paradise advanced and perfected, under an immortal King.

3. *His Judgeship.* But prior to his *reign* he must officiate as Judge, having been "appointed" to officiate in that capacity. For the sacred record reads, in speaking of the resurrected and ascended Jesus, "And he commanded us to preach unto the people, and to testify that it is *he* which was ordained of God to be the Judge of quick and dead" (Acts 10:42); and while Peter makes this statement Paul confirms it in saying, "God now commandeth all men everywhere to repent: because he hath *appointed a day*, in the which he will *judge* the world in righteousness by that man whom he hath *ordained*; whereof he hath given assurance unto all men, in that he hath raised him from the dead" (Acts 17:30, 31). Here we are twice told that the Judge to officiate has already been "ordained" of God: that Judge being the resurrected Jesus; and we are also told that the day for him to officiate has been "appointed;" and again Paul says: "Judge nothing before *the time*, until the Lord come:" and surely he will not disregard this divinely-specified time himself—he will not nullify his own arrangement by judging men *previously*. Hence, the current notion of a judgment of disembodied men at the epoch of death, preparatory to entering a paradise of disembodied spirits, is both un-scriptural and anti-scriptural.

The first Adam's trial paradise *preceded* judgment; but the Second Adam's paradise comes *after* judgment, and after by our trial we have overcome: "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God"

(Rev. 2:7); and the same tree of life, here connected with the future paradise, is also coupled with the river of water of life on the new earth: "On either side of the river," there flowing, "was there the tree of life" (Rev. 22:2). The last Adam, already immortal, will never fall, nor will his immortalized friends. That will be a state of deathlessness and perfection combined.

Coupled therewith will be the city of God, called the new Jerusalem, which is now above, and is destined to "come down from God out of heaven;" and it is written: "Blessed are they that do his commandments (or, wash their robes, R. V.), that they may have right to the *tree of life*, and may enter in through the gates into the city" (Rev. 22: 14).

From the foregoing evidence we discover:

1st. That the paradise of God is to contain the tree of life.

2nd. That the tree of life is to be in the new earth.

3rd. That it is to be in the Celestial City, the new Jerusalem, to be imported from heaven, as the capital of the world to come.

Possibly, that one feature of paradise, the tree of life, was taken to heaven by a miracle, to be preserved till the restitution, and is already in the city awaiting its importation; and that when Paul (or some other man) was "caught up into paradise," or the "third heaven," it was to this exiled paradise, or to that part of paradise now in blissful exile (2 Cor. 12: 2).

"Thou exiled Paradise,  
Oh, how we long for thee!"

"Whether in the body"—that is, whether physic-

ally transported—or, “whether out of the body”—that is, whether mentally transported—Paul could not tell; but he certainly *could* tell that he was *not physically* transported hundreds of years into the future, to the new earth: for he well knew that to be *an impossibility*, for any man. He was transported to the third heaven either mentally or physically, he could not tell which; but not having his spirit leave the body, since “the body without the spirit is *dead*” (James 2: 26); and Paul certainly knew that he had not been dead and resurrected again: so the text teaches *nothing* about the state of the spirit *after death*; the narrative is all about a man *while alive*, and not after death.

That new Jerusalem paradise is not due till after the resurrection and judgment; and then it will “come down” to the restored earth, as “the tabernacle of God,” which is to “be with men;” including in it “the paradise of God,” with the tree of life in the midst thereof; under the last Adam’s supervision.

## CHAPTER XXXII.

### CHRIST.

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THE CHRIST OF GOD.—When Jesus inquired of his disciples, “Whom say the people that I am?” the reply was given, “John the Baptist; but some say Elias; and others say, that one of the prophets is risen again.” Then Jesus inquired, “But whom say *ye* that I am?” Peter made answer, “The Christ of God.” The Christ of theology is not in all respects the “Christ of God.” Theologians assign to him a literal birth, a literal death, a literal resurrection, and a literal ascension to heaven, but often deny his literal return, and literal reign upon earth hereafter. But “the Christ of God” is the “Anointed of God”—anointed to be a King—to “reign upon the throne of his father David;” but not till the seventh trumpet sounds shall “the kingdoms of this world become the kingdom of our Lord and his Christ;” so his reign is yet future: but “when the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory.” Till then he will officiate as our High Priest at the right hand of God.

The “Christ of God” is a *prospective* King, destined to reign on earth over resurrected people, instead of being a present King in heaven, reigning over the *shades* of the dead. He said to his disciples just before

his crucifixion: "I appoint unto you a kingdom, as my Father hath appointed unto me, that ye may eat and drink at my table, in my kingdom. [And he will keep that appointment, and at his return from heaven he will make a separation between the just and the unjust.] Then shall the King say to them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," which Gabriel says shall be "*under* the whole heaven." When the restitution comes, the Christ of God shall "reign over all the earth" as "the King of glory."

To literalize the Christ of prophecy in his entire history from his birth in the manger to his ascension into glory, and then attempt to spiritualize his coming and kingdom, as some do, is to do violence to the rules of interpretation. He "shall judge the quick and the dead at his appearing and his kingdom." Will he literally judge them? Then he will literally appear to do this work, and his kingdom then due will also be literal. It will be peopled with a class who were once "dead," and only *literal* people can die—*ghosts* never die, do they?—and that class remain unjudged till he appears to judge them, together with those then found living: and certainly the living ones then to be judged will be literal; so the kingdom, to contain these literal ones, must be a literal kingdom.

To endorse Christ in his ministry, in his crucifixion, in his resurrection, in his ascension, in his intercession, is all well so far as it goes; but this does not go far enough; let us endorse him in his return to judge the race, and to reign on earth when redeemed from the curse. Till he comes, the slumbering saints will sleep on. Till he comes they will remain unjudged. Till he



comes death will reign, and saints will continue to fall into his hands. But when he comes he will verify the promise made to the believer, "I will raise him up at the last day," and then the deathless era will dawn—a deathless King shall eternally sway his sceptre over a multitude of deathless subjects too numerous to be counted.

"King of glory, reign forever,  
Thine an everlasting crown."

When the "Christ of God" shall make his second visit to our world, it will be to obliterate sin, and take the reins of government into his own hands forever. Then comes the age of immortality, and the end of death's domain over the saints.

KING OF THE JEWS.—At the birth of Jesus wise men came from the east, inquiring, "Where is he that is born King of the Jews?" Not born an actual King then reigning, but born as a *destined* King, was the thought in their minds. And Herod so understood them; nor did he imagine that they meant a King over disembodied Jews in some remote realm; for first he knew that he would not need to be born in order to such a Kingship, since a King without a body would be better adapted to reign over *bodiless* subjects; and secondly, if he were to reign in some foreign world it would not have troubled him, as he had no territory there, and did not expect to reign over spirit men in any realm; but knowing that they were talking about the birth of a prospective King to reign on earth, he thought it might interfere with his reign, and consequently it greatly troubled him, and he began to devise means whereby he might ward off the danger; and to begin with, "When he had gathered all the

chief priests and scribes of the people together, he demanded of them where Christ [the anointed One] should be born?" Then he sent executioners to destroy this contemplated King. If Herod had supposed that Jesus was to be born King beyond the skies, and was simply to reign over disembodied Jews there, he never would have called that council of priests, nor have sought the young child's life. But he knew that the Messiah was expected to reign on earth, and thinking that he would assume kingship in close connection with his manifestation among men, he thought to nip the arrangement in the bud by killing him before he began to reign. Matt. 2: 2, 16.

While Jesus hung upon the cross, the inscription, "King of the Jews" could be read over his sacred head in three different languages. This was the leading charge made against him—seeking to make himself a King—saying, "We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ a King." Luke 23: 2. The only foundation for this charge of forbidding to pay tribute to Cæsar, is founded upon the following conversation between Peter and Jesus: "What thinkest thou, Simon? Of whom do the kings of the earth take custom or tribute? Of their own children, or of strangers? Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free." But to prevent "offence" he wrought a miracle to furnish the tribute money. Jesus' reply was tantamount to an affirmation that they were not strangers, but really the children of the kingdom in consideration of their heirship.

Now if these enemies of Jesus had supposed that

Jesus was only aspiring to be King of disembodied Jews beyond the clouds, they would never have arraigned him. They understood that he contemplated real Kingship. If his friends had believed that he was expecting to be King beyond the etherial blue, they would never have arranged to "come and take him by force to make him a King." John 6: 15. They thought only of his reign upon earth. And he never rectified that impression, but plainly intimated that he must first go "into the far country to receive for himself the kingdom" [or the right to reign] and then "return" before the overthrow of his foes. At his return the resurrection takes place, for he "shall judge the quick and the dead at his appearing and kingdom;" so his kingdom is not due till the resurrection and judgment shall come; then only those Jews judged worthy of the kingdom will enter, and all the worthy ones will then be immortalized, together with the ingrafted Gentiles; so he will not reign over the mortal Jews, but over the immortal ones, and likewise "reign over the Gentiles" who shall then put on immortality. This will be a Jewish kingdom, under the supervision of a Jewish King on the immortal principle, the prospective King having already been immortalized. In other words he will not be a mortal "King of the Jews," nor reign over mortal Jews; but he will be immortal "King of the Jews," reigning over immortal Jews.

The time of his kingdom is subsequent to the age of mortality, and after the judgment, thus excluding both carnality and mortality. It will be an "everlasting kingdom," having an everlasting King and everlasting subjects. He who was crowned in mockery at his

first advent, will be crowned in glory at his second advent, and "of his kingdom there shall be no end." Then saints, and not sinners can say, "Hail, King of the Jews."

ONLY BEGOTTEN SON.—It is sometimes said that Christ had no pre-existence except in the purpose of Deity, or as the "Word," till born of Mary. John tells us: "God sent his *only begotten Son* into the world, that we might live through him." 1 John 4: 9. Again: "And the *Word* was made flesh, and dwelt among us (and we beheld his glory, the glory as of the *only begotten* of the Father), full of grace and truth." John 1: 14. Let it be observed that the "Word" here spoken of is not only called the Son of God, but his "only begotten Son;" so if this Word was not a personality with God, but merely an ordinary word or purpose, then it is the "only" word God ever uttered or ever will utter, or the "only" purpose. This will not do; he is "the *only begotten*" personal Word or Son.

1. Christ is still called the "Word of God." Rev. 19: 13. If because he was primarily called "the Word," it meant that he had no existence except in purpose; then because he is still called "the Word," it as really follows that he has now no other existence, and is not a personality now.

2. But that is his *name*: "His *name* is called the Word of God;" and if it is his name *now*, as a personality, why not then?

3. Not only did he have an existence, bearing the name "The Word," but he was *alive*: "In him was *life*." John 1: 4. An ordinary word or purpose has no life, but a person has.

Even the *kosmos* on which we live was made by this Word (John 1: 10), and he was also the maker of the ages (Heb. 1: 2), and therefore must have preceded earth and its ages as an active personality. God created the world by him in the past, just as he will judge men by him hereafter.

SEEING THE FATHER.—Said Jesus, "He that hath seen me hath seen the Father." John 14: 9. This passage is frequently quoted to prove that Jesus was his own Father, and God was his own Son, by insisting that Jesus meant that whoever had literally seen him had literally seen the veritable Father. But this claim proves too much, and hence proves nothing in the line intended; for the only thing proven from the assumed premises is that the Father is a being of mortal flesh instead of the "invisible God;" for the only part of Jesus seen by his disciples was his *fleshly body*, so far as *literal* sight is concerned. If there was really inside of Jesus another invisible personality, they never saw that; they saw only the *body*, the *mortal* body, the very body that subsequently died; and if to literally see that was to literally see the Father, then the Father is thus shown to be a fleshly being that could and did die; and this proves too much, and thus shows a defective premise in the argument.

Then what did Jesus mean? It would be far more reasonable to conclude that as Jesus was "the express image of his person" (Heb. 1: 3), he could mean in point of *resemblance*,—"He that hath seen me hath seen the Father." But the context does not demand even this construction, but simply the sense of *God-likeness*, or *assimilation* to the Father, to be seen in his life of divinity; for he immediately adds the follow-

ing explanatory remarks: "And how sayest thou, then, show us the Father? Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you, I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me, or else believe me for the very works' sake." They could see *divinity* in his words, in his works, and in his character; but they could not look through the flesh as a transparent covering, and behold a *personal Father within*.

Though Jesus was "God manifest in the flesh," they could literally see only the *flesh*; but they could see the assimilation to the Father. In this way could they see the Father in seeing Jesus—"God in Christ reconciling the world unto himself." *How* in Christ? Just as Christ is in his saints: "Abide in me, and *I in you*." Christ in God, and God in Christ. The saint in Christ, and Christ in the saint. And to-day the world can see Christ in the saint, just as the disciples could see the Father in seeing Christ—divinity exhibited through humanity in its assimilation to the Deific character.

#### COME IN THE FLESH.

QUESTION.—Will you please explain 1 John 4: 2, 3. Some people claim that the word *is*, preceding the word *come*, makes it refer to the future and should be rendered coming instead of come; that if it is in the past tense the word *has* should have been used in the place of *is*.

REPLY.—The text reads: "Every spirit that confesseth that Jesus Christ is come in the flesh, is of

God: and every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God." Dr. Mac-knight renders it "hath come," instead of "is come;" so does Prof. Whiting. The original would hardly stand the strain necessary to make it read "coming." Of course the *confession* named, is not a mere *nominal* confession, of the surface type, but the hearty, genuine article that is inseparably coupled with obedience. *That* spirit is always of God, but the opposite is not of God. A mere verbal *admission* that Christ has come in the flesh does not cover the ground.

JESUS' SONSHIP.—Too many, while professing to revere Jesus, really demean him, though not always so outspoken as the *Progressive Thinker*, when it avers that Jesus was "a son of God, as all of us are sons of God, no more, no less." But Jesus is Divinely pronounced "the *only* begotten Son of God." God has no other sons of this particular order. He is just what he proclaims himself to be, if he is worthy of credence. In a moral sense, God has *many* sons among men; but in a higher sense Jesus was his "*only*" Son: so we are not sons of God in the same sense that Jesus was. The *Progressive* theory, unmasked, is but the digressive substitute for truth.

CHRIST'S GOOD CONFESSION.—The apostle Paul gives our Saviour the credit of having made a good confession; not a confession of wrong, but of right—a right to come and reign on earth. The record reads: "I give thee charge in the sight of God, who quickeneth all things, and before Jesus Christ, who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ:

which in his times he shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto." 1 Tim. 6: 13-16.

This "good confession" was made by Jesus while on trial before Pontius Pilate, so it will be an easy matter to find out its nature. That trial before this Roman governor had been preceded by one before the high priest, and both had been inaugurated by the allegation that he contemplated assuming kingship. After the church trial before the high priest was over, where he was accused of blasphemy for affirming, "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven," the exasperated opposers proposed a civil trial; so "the whole multitude of them arose, and led him unto Pilate. And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute unto Cæsar, saying, that he himself is Christ, a king" (Luke 23: 2), critically rendered, "That he himself is the anointed, a King to be." So Pilate said to him, "Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth" (John 18: 37), or *this* truth.

Here Jesus makes the frank confession that he was born to be a King, coupled with the additional statement: "My kingdom is not of this world [not of the carnal age and type]: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom



not from hence"—not from this time forth. And this is the only confession Jesus ever made before Pilate—a confession that he was a prospective King, though his kingdom was not to begin then, and continue thenceforth, was not to belong to this age of carnality. And to Caiaphas he more than hinted that he must leave this world, and return again, before being "seated on the right hand of power."

This confession of future Kingship was a "good confession;" and his claim is a valid one—being entitled to the Davidic throne and crown; first by birth, as he was the last heir, leaving no posterity (Herod and his sons not being in the regular line); secondly, his claim being confirmed by divine promise: "The Lord God shall give unto him the throne of his father David;" and thirdly, he will demonstrate the validity of his claim by conquest, capturing the beast and the false prophet alive, and casting them into the lake of fire, together with all whose names are not written in the book of life; and thus he will show who is the blessed and only Potentate entitled to kingship on the earth, King of kings, and Lord of lords, who only, among them all, hath immortality, and is now dwelling in the light which is inaccessible to mortals, in which condition no man has seen him or can see him; but "in his times," or in the "times of restitution," he will manifest himself to the joy of his friends, and to the confusion of his foes, as the King of glory, in glorious verification of his "good confession." He is now in the far country, offering an armistice to his enemies; but at its close he will return with conquering power, and begin his reign.

## FAITH IN CHRIST.

Faith that simply recognizes the fact of the existence of a divine personage called Jesus Christ, does not comprehend enough. True faith accepts him to the full extent of his claim—for just what he purports to be—for if his claim is not correct in *full*, it may not be correct even in *part*. He is either what he assumes to be, or his claim is unreliable. His immediate friends claimed for him an origin, a mission, a character, and a power superhuman in its nature, and we are not prepared to abridge their record. Full faith in Christ involves much more than current faith recognizes, as will be seen in the propositions appended.

1. Full faith in Christ not only recognizes him as a Saviour of sinners from sin on stipulated terms, but also as a Saviour of mortal saints from mortality.

While Jesus affirmed: "I came down from heaven," and "I came not to call the righteous, but sinners to repentance," he also asserted: "I am come that ye might have life;" and then, addressing sinners, made the sad announcement: "Ye will not come unto me that ye might have life." What life did he offer to the race? Some affirm that it was only spiritual life, or a life of faith. But Jesus knew just what kind of life he came to offer, and he plainly tells us in these words: "And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day." John 6:40. What kind of life? "Everlasting life." When to be bestowed? Jesus answers: "I will raise him up at

the last day;" then begins another life of an "everlasting" duration; and Gabriel corroborates this view when alluding to the many now sleeping in the dust of the earth, who shall hereafter awake, "some to everlasting life." So the class to whom this life is to be given is a class of mortals that can sleep in the dust of the earth; and the *time* when it shall be given is when they "shall awake." It is then that "this mortal shall put on immortality." Wonderful salvation, that shall change our body, and fashion it like Christ's glorious body! Said Jesus: "I am the resurrection and the life." Resurrecting power is invested in him, and he is the Life-giver: "I give unto them eternal life." When, Master? "In the world to come eternal life."

2. Full faith in Christ not only recognizes him as the predicted Messiah in point of *name*, but also in *reality*. When the Samaritan woman said to Jesus, "When the Messiah cometh, he shall tell us all things," Jesus replied: "I that speak unto thee am he." If his claim was right, we must accept the result of the claim, be that what it may, or else we have not full faith in him as the Messiah of prophecy. The angel, in telling Daniel that the Messiah should appear among men, was very careful to inform him that he should be "Messiah *the prince*"—that is, an heir to a throne; a prospective King, or destined Ruler; but did not then inform him what particular throne he should be heir to; but long years afterward he visited earth again to talk about the same Messiah, and said to Mary: "Thou shalt . . . call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the

throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Luke 1:31, 32.

Here the same angel who told Daniel that the Messiah should be a "prince," or an heir to a throne, but omitted to state *what* throne he should be heir to, now definitely tells Mary that it should be the "throne of his father David." It was not ready for him at his first advent. It received its last overturn about forty years after he went to heaven "to receive for himself the kingdom," in the sense of having the right to reign officially conferred upon him; and now that throne "shall be no more till he come whose right it is;" and, says Jehovah, "I will give it him." And God will keep his promise, and the Messiah of prophecy shall yet "reign in Mount Zion and in Jerusalem, and before his ancients gloriously," as the "King of glory"—"the King in his beauty"—the "King of kings," as David's great Heir, on David's throne; not as a mortal king over mortal subjects, but as an immortal King over the immortalized "house of Jacob;" for Jesus, "the King of the Jews," shall fashion the bodies of his saints like his own glorious body.

Since "they are not all Israel who are of Israel," and since "he is not a Jew who is one outwardly, but he is a Jew who is one *inwardly*," this Davidic kingdom will not be composed of carnal Israelitish subjects, but will include only those Israelites who are "Israelites *indeed*, in whom there is no guile," and such will be invested with immortality when Jesus comes, as well as the ingrafted Gentiles; so he will "reign over the house of Jacob," and also

“reign over the Gentiles;” but not over the mortal or carnal ones of either class, for he will be “King of saints,” and not of sinners; and only “the nations of them that are saved [or the saved of the nations] shall walk in the light of” the coming city, “and the Lamb is the light thereof.”

3. Full faith in Christ recognizes him as the destined Judge of the race—a Judge to officiate, not at the hour of death, but at his future coming.

The apostolic admonition, “Judge nothing before the time, until the Lord come,” indicates that the Lord has a *time* for judging men, and that this time is when he comes, agreeing with 2 Tim. 4: 1, “Christ . . . shall judge the quick and the dead at his appearing.” This testimony nullifies the current notion that men receive their judgment when the angel of death deprives them of life, and if they are not judged at this epoch, they certainly cannot then receive their reward, which is the appropriation of the judgment decision; consequently all this talk about entering glory before the coming of the Lord is but wild speculation. The divine Judge must render his decision before a passport to glory can be obtained, nor will he do that before the divinely specified time—“at his appearing”—for he will not invalidate his own arrangement, or forestall his own revealed plan.

A faith in Christ that recognizes him as a *present* Judge of spirit-men, instead of a *future* Judge, to officiate at his coming, then judging resurrected and living personalities instead of myths, is a faith radically defective. It makes him a Judge at the wrong time, in direct antagonism with his own arrangement, and also makes him judge the wrong class—a class of

disembodied men. We never read in the Book of Heaven about judging spirit men, but we do read about the judging of the "dead." And if Christ is really to judge the "*dead*" at his appearing, so truly the dead will remain unjudged till then, and consequently unrewarded till then. So full faith in Christ as a Judge of the race in harmony with his own plan, involves a repudiation of the doctrine of rewards this side of our Saviour's return to earth; and subsequently soul and body will exist together; hence, no rewards in a disembodied state.

## CHAPTER XXXIII.

### PROPHETIC.—THE REASON WHY.

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“If the prophetic numbers are ever to be understood, why did not the apostles explain them?” This question is sometimes propounded with an air of triumph, as though it had invalidated all efforts to explain this branch of prophecy. Let us see. If the metallic image is ever to be understood, why did not the apostles explain it? But they did not. Again; if the four beasts are ever to be understood, why did not the apostles explain them? But they did not. Sometimes the government sends a ship to sea with sealed instructions, not to be opened till reaching certain points of latitude; then the seal is removed, and the instruction comprehended. So in the prophetic programme—certain things were sealed up till the time of the end; and the church has been carrying sealed instructions for centuries in the past; but having reached the latitude when “knowledge should be *increased*,” implying a gradual unfolding; prophetic truth is coming more and more to be comprehended; and a few discordant notes concerning the details, is no proof that it ought to be discarded as a worthless and dangerous article. Prophecy, like other features of truth, may be turned into a speculative channel by its mistaken friends; but should it therefore be abandoned? No; prophecy is God’s light to the church, and must be allowed to shine.

IMPORTANT THINGS.—Granting that prophecy is important, it is useless to declaim against history as unimportant, for how can we decide about the fulfillment of prophecy, except by the aid of history? And history is of no value without *chronology*, for this enables us to determine *when* the things recorded occurred; and the worth of prophecy also depends very largely upon chronology, for without it we could not tell whether the event predicted transpired before or after the record claimed as its fulfillment. Chronology *approximately* correct will generally determine this; but some prophecies that give measurements of time from specific events cannot be fully understood without the light of *accurate* chronology. To start any measurement with the wrong chronology is to end it at the wrong time. This is the basis of our past mistakes, making the vision appear to lie; but it will finally speak, and not lie.

THE END APPROACHING.—Jesus said, “This gospel of the kingdom shall be preached in all the world, for a witness to all nations; and then shall the end come.” We have frequently presented testimony from various authentic Protestant witnesses, showing that to a limited extent the gospel has already become a witness to all nations; in the spread of Bibles in all languages, as well as in missionary efforts.

THE WATCHING TIME.—The true watching time comes after the omens of the Saviour’s return are seen, and consequently we are living in the watching time to-day. But watching precludes an absolutely definite knowledge of the time of the advent; for to know that Jesus would come on a certain specified day, would be to know just as positively that he



would not come till that day arrived, and it is impossible to watch for what we know will not come. Jesus, after carrying us down past the signs of his coming, makes a statement which too few have comprehended in full in saying: "Watch, therefore, for ye know not what hour your Lord doth come. But know this, that if the good man of the house had known at what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." Matt. 24: 42-44.

To know as definitely as the "watch" in which the event is due, and not as definitely as the hour in the watch, would necessitate watching each hour; just as a man would do if he knew the "watch" in which the thief would come to his house, without knowing the hour in the watch. Prophetic measurements are sufficiently definite in their commencements and terminations to give us a clear clew to the "watch," but not sufficiently definite to point out the hour in the watch; so we must watch each hour.

Or, to take another illustration, to know as definitely as the night of the event, and not as definitely as the watch in the night, necessitates watching in each watch of the night, as stated in Mark 13: 35: "Watch ye therefore: for ye know not when the Master of the house cometh, at even, or at midnight, or at the cock crowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch."

This watching is for the Lord, and that, too, after the precursors of his coming are given; and what he

says down here to the saints, he says also to all men, "Watch"—let all look out for the event, and get ready for it. He could not have meant that those who lived before Jerusalem was destroyed, and who had been told that it should be destroyed before his coming, must watch for Christ *before this destruction* should occur, nor that they should watch for his coming before other foretold events to precede his coming. But as we have got past the signs of his return, we are in the watching time; and although we cannot tell the time in the watch with precise definiteness, we can understandingly watch each hour.

#### THE TREADING DOWN.

The treading down of "the sanctuary and the host," mentioned in the eighth chapter of Daniel, has a specified beginning and ending. When was it to begin, and when was it to end? Concerning its beginning some expositors are certainly mistaken who make it commence with the 2300 days, and continue to their close. There is not even a hint given in the prophecy that the treading down was to begin at the commencement of the 2300 days, but it is distinctly stated that it should begin with another epoch and at another time. Daniel sees no treading down of the sanctuary till he beholds the rise of the Roman horn; then he sees that horn confronting "the prince of the host," or standing up "against the Prince of princes;" next he sees the same Roman horn take away "the daily sacrifice," and "cast down" "the place of his sanctuary:" then, and not till then, begins the treading down of the sanctuary. "By him [by this horn] the daily sacrifice was taken away, and the place of his [the Messiah's] sanctuary was cast down. And an host [or army]

was given him [given this horn] against the daily sacrifice by reason of transgression," or because the Jews had transgressed in rejecting Christ. Dan. 8: 11, 12.

At the time Daniel saw this vision there was no sacrificial worship in Jerusalem, nor sanctuary either, for Nebuchadnezzar had previously destroyed their sanctuary, and had carried the Jews into captivity, and they were even then captives in Babylon; but Daniel in vision beheld a future sanctuary, and a future sacrificial worship in Jerusalem, and finally beheld this horn arise and take away this (then) future "daily sacrifice," and "cast down" this (then) future sanctuary. And this led to the question: "How long shall be the vision [not concerning the ram, or the goat, or the four horns, but] concerning the daily sacrifice [which he saw the horn take away], and concerning the transgression of desolation [then to overspread Jerusalem] to give both the sanctuary and the host to be trodden under foot?" How long the two things—1st. The history of the then future "daily sacrifice" and sanctuary, till ended by that horn; 2nd. The history of the horn's treading down of the sanctuary—how long the vision spanning the continuance of the two? The reply is, "Unto 2300 days; then shall the sanctuary [once cast down and trodden down by this horn from the time he took away the sacrificial worship] be cleansed." The treading down of this sanctuary does not begin till this horn casts it down; and that was not at the beginning of the 2300 days, but in the "week" of Jerusalem's war: "In the midst of the week he shall cause the sacrifice and oblation to cease." Dan. 9: 27.

It is sometimes said that the term sacrifice is not in the original, but in this text it certainly is in the original, and in the others it is implied by "*the daily*"—the *sacrificial daily* being the only one coupled with the sanctuary worship. "By reason of transgression" in rejecting Christ, Jerusalem, its sanctuary and sacrificial worship, was given over to the Romans for destruction; and when the sanctuary and sacrifice thus came to an end, the treading down began. The sanctuary was included in the words of Jesus; "Behold, your house [temple, including the sanctuary] is left unto you *desolate*." Matt. 23: 38. "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof [including the sanctuary] is nigh. . . . And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Luke 21:20-38. "And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round about, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave within thee one stone upon another; because thou knewest not the time of thy visitation." Luke 19:41-44.

They had rejected the Messiah, and in due time the Great King who ruleth over the kingdom of men "sent forth his armies and burned up their city," including their sanctuary, since which time it has been trodden down of the Gentiles, and will continue to be till Gentile times come to an end, and that will

not be till the body of the "fourth beast" shall be given to the "burning flame." Dan. 7: 11. After that, God will beautify "the place of his sanctuary." From Jerusalem shall radiate the glory that shall fill the whole earth: "For the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest forever: here will I dwell; for I have desired it."

Again, "The moon shall be confounded, and the sun ashamed, when the Lord of Hosts shall reign in Mt. Zion, and in Jerusalem, and before his ancients gloriously." Isa. 24: 23. "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. 35: 10. God says, "I will set my sanctuary in the midst of them forevermore." And again: "Behold I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people." Isa. 65: 18. And this scene is divinely assigned to the new earth state, or age of immortality.

THE SANCTUARY OF DANIEL VIII. AND IX.— Without discoursing upon the typical and antitypical sanctuary, we here call attention to the fact that the "sanctuary" mentioned in the 8th and 9th chapters of Daniel is positively a literal sanctuary—nothing more nor less than the veritable Jewish sanctuary, where the "daily sacrifice" was offered by divine appointment till the antitypical Lamb was slain, when this should have ceased; but nevertheless did not cease till the Roman horn destroyed the sanctuary, and thus ended the sacrificial worship. When Daniel had seen in the vision of the 8th chapter a certain horn casting down the "sanctuary" (v. 11), and had heard

the angelic question about the treading down of the "sanctuary" (v. 13), and had also heard the prediction concerning the cleansing of the "sanctuary" (v. 14), he evidently understood that the veritable sanctuary at Jerusalem was meant, for in the 9th chapter he begins to pray for the then obsolete sanctuary at Jerusalem: "Cause thy face to shine upon thy *sanctuary* that is desolate" (v. 17), and "Let thine anger be turned away from thy city Jerusalem, thy holy mountain" (v. 16); but he had probably imbibed the incorrect impression that the promised cleansing of the sanctuary was then near by, and the angel rectifies him by informing him that previous to this work there should be—

1. A restraining of the transgression of desolation that should finally tread down the sanctuary, and that this preceding restraint should last long enough to give the Jews and Jerusalem a future history of 490 years.

2. That preparatory to that future history a commandment should go forth to restore Jerusalem then in ruins, and also that in 483 years from that edict, Messiah should come.

3. That the then ruined wall of Jerusalem should finally be built again, and in 434 years after this event Messiah should die for men.

4. That after all this a certain Prince should come with an army, and again "destroy the city and the SANCTUARY."

5. That in the midst of the last seven years of this then future Jewish history, this Prince should again "cause the sacrifice and oblation to cease," and thenceforth "make it desolate, even until the consummation."

Here Daniel was enabled to see that the sanctuary was not to be cleansed in the then near future; but that it must be restored, and subsequently be destroyed by the prince represented by the horn seen in the vision. And when told, "He shall destroy the city and the *sanctuary*," he knew, and we know that the *sanctuary* was just as literal as the city, and there is no use in trying to figure out any other meaning; and if a literal sanctuary was cast down by the Roman horn when Jerusalem was destroyed, that is the sanctuary to be trodden under foot from that epoch to the end of time, when God "will make Jerusalem a rejoicing," even in the new earth, and also "beautify the place of his sanctuary."

A restored sanctuary does not involve a restoration of sacrifices—a typical appendage that has already had its day,—any more than sacrifices were necessary in heaven when the Lord looked down from the height of his *sanctuary*; from *heaven* did the Lord behold the earth." He established a branch of his heavenly sanctuary in Jerusalem in ancient times, and he will re-establish it in the future on a grander scale, minus of its obsolete appendages. His "sanctuary shall be in the midst of them forevermore." Jerusalem entire, "shall be a rejoicing, and her people a joy"—not before the restitution, but in the new earth. Then the cleansing will be a reality.

JERUSALEM'S FUTURE IN PROPHECY.—Jerusalem, once recognized as "the city of the great King," has had a gloomy past, but will have a glorious future. When Jesus said, "Jerusalem shall be trodden down of the Gentiles till the times of the Gentiles be fulfilled," he uttered a truthful prediction. But when

the times of the Gentiles expire—which will not be till the fourth Gentile beast shall be “given to the burning flames,” or last day fires—Jerusalem shall experience a change in her history, and shall be peopled again in fulfillment of prophecy; not, however, in a mortal state as some theologians have claimed, but in the new earth, where mortality and carnality will be unknown.

On this very point the Lord himself thus speaks: “Behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice forever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying.” Isa. 65: 17-19. Here is a glorious future for Jerusalem, but it is connected with the new earth, when weeping and crying is over. “Her people” will not be carnal; and all who are previously divested of carnality, are invested with immortality at the Lord’s coming. So Jerusalem’s future will be in the age of immortality, and on the permanent basis of immortality.

Jerusalem’s down-trodden condition will end when Gentile times shall end; and then comes Messiah’s times, and he will then show himself to be the “King of kings, and Lord of lords”—an immortal King, ruling over immortal people. The “restitution” will give us a new earth, and a new Jerusalem on the site of the old, adapted to the improved condition of an improved people.



## THE GREAT MEASUREMENT.

In speaking of the 2300 days, the angel Gabriel said to Daniel, "At the time appointed the end shall be;" but as he had previously spoken of "the last end of the indignation," some have claimed that reference is made to the end of the Roman horn's indignation; but this claim, even if granted, would as certainly carry the measurement to the end of time, as the other view, since this horn is composed of the Pagan and Papal elements of Rome, reaching clear down to the time when that Rome is "given to the burning flame;" and in its Papal phase it was to "prevail" against the saints "until the Ancient of days came;" and that prevailing, even when not by bloodshed, is the horn's indignation; so its indignation will continue till Christ shall come in glory. The angel thus plainly speaks of the indignation of the Papal power: "And he shall exalt himself, and magnify himself above every god, and shall speak marvelous things against the God of gods, and shall prosper till the indignation be accomplished" (Dan. 11: 36), while Paul quotes this very prediction, and applies it to the "man of sin," and tells us he shall prevail till he is consumed by the brightness of Christ's coming: "For that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God. . . . And now ye know what withholdeth that he might be revealed in his time. . . . And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his

mouth, and shall destroy with the brightness of his coming." 2 Thess. 2: 3-8.

Gabriel makes him prosper "till the indignation be accomplished," and Paul makes him prosper till Christ's coming, and Daniel makes him prevail till the Ancient of Days shall come; so the Papal indignation, in some form, goes to the judgment day. Then comes God's indignation against that horn, and it shall be "broken without hand," or by divine power. This is "the last end of the indignation," and is realized at the end itself; and the great measurement runs clear down to this epoch—till the horn is "broken without hand," for till thus broken it will continue its work of treading down the "sanctuary and the host"—not the church and the church, which would be tautology.

#### THE 2,300 DAYS.

"It is claimed by some that the 2,300 days mean 2,300 lunar years, equivalent to 2,230 solar years, and that they begin with the supremacy of the Grecian kingdom in 3,666 A. M. (B. C. 333), and reach from thence to the close of Gentile times. Is this claim tenable?"

INVESTIGATOR.

#### REMARKS.

1st. This effort to reduce the 2,300 to 2,230 solar years by claiming ordinary lunar years, is assumption without proof, and totally averse to Bible practices, and in positive conflict therewith; for such a count of continuous ordinary lunar years is nowhere found in the Bible, and is positively forbidden by it, as God said: "This month [Abib, or Nisan] shall be unto you the beginning of months; it shall be the first month of the year to you." Ex. 12: 2. Then God enjoined on

them the duty of slaying the Passover lamb on the 14th day of this month every year "at the season that they came out of Egypt" (Deut. 16: 6), at the time of "the first fruits" (Lev. 23:10), or "when thou beginnest to put thy sickle to the corn;" thus every year was to begin with the first month, which was kept connected with the time of "the first fruits;" and as a prerequisite to this, an embolismic year, or year of 13 moons, was necessary about every third year, otherwise the first month would fall in every month of the year within about 30 years, instead of being restricted to the "season" of the Exodus; so a continuous count of twelve moons for a year is positively forbidden.

Every year began with Nisan, and every Nisan came in time for the "first fruits;" and God does not outrage his own rule in giving the 2,300 days. The 2,300 years of lunar time with its interspersed lunar embolismic years, is about the same as 2,300 solar years, there being but a slight fractional variation; but a continuous count of ordinary lunar years, without the lunar embolismic years interspersed, was unknown in Jewish history, and is in square conflict with the Bible. Lunar and solar time in all long cycles approximately agree, being adjusted by intercalation.

2nd. This measurement of 2,300 days does not begin with the rise of the Grecian kingdom, but simply spans the "daily sacrifice and transgression of desolation," and therefore must begin with the successful restoration of that sacrificial worship, then spanning its duration, together with the duration of the subsequent "desolation"—the two in succession aggregating a measurement of 2,300 days of prophetic time; for the question that called forth this

statement of time was, "How long shall be the vision concerning [or measuring] the daily sacrifice, and the transgression of desolation?" (Dan. 8: 13)—the two things coming in succession, the latter beginning when the first ended; and the question was prompted by what was seen in the vision, namely: a certain horn taking away the daily sacrifice (which did not then exist, but was to exist), and then inaugurating a subsequent desolation.

As the thing to be measured must come into existence before the beginning of the measurement, we only need to learn when this Jewish "daily sacrifice" was successfully restored, it not being then in existence, the Jews being then in captivity. We say when it was "successfully" restored, as several unsuccessful efforts were made to restore it; and we must not begin the measurement at these epochs. One effort was made to restore it at the return of the caravan under Cyrus, but it failed. Another effort was made under Darius, at the erection of the temple, but it soon relapsed into a signal failure. Another under Artaxerxes by Ezra, but this utterly failed. Another effort was made by Nehemiah, which at first proved unsuccessful; but a second effort of Nehemiah was successful, this second effort being made after his twelve years' governorship was over, and after he had gone back to Babylon, and subsequently returned to Jerusalem.

During his absence after the twelve years were out, and while Nehemiah was in Babylon, Eliashib the priest inaugurated an apostacy, culminating in the abandonment of the temple worship which Nehemiah had before tried to establish. Nehemiah thus reports the matter: "But in all this time was not I at Jerusalem,

[Why?] for in the two and thirtieth year of Artaxerxes king of Babylon came I unto the king, and after certain days, obtained I leave of the king: and I came to Jerusalem, and understood of the evil that Eliashib did for Tobiah, in preparing him a chamber in the courts of the house of God. And it grieved me sore: therefore I cast forth all the household stuff of Tobiah out of the chamber. Then I commanded, and they cleansed the chambers: and thither brought I again the vessels of the house of God, with the meat offering and the frankincense. And I perceived that the portions of the Levites had not been given them: for the Levites and the singers, that did the work, were fled every one to his field. Then contended I with the rulers, and said, Why is the house of God forsaken? And I gathered them together, and set them in their place. Then brought all Judah the tithe of the corn" (Neh. 13: 9-12). Then he put in new officers, and adds concerning them: "They were counted faithful."

This was the successful restoration of "the daily sacrifice," from which to measure the 2,300 days. If we are right in making the 32nd of Artaxerxes to be 405 B. C., we have here found a cycle of nine years within which this restored sacrificial worship began, for it was during the reign of the king Artaxerxes, as well as after his 32nd year; and history gives him 41 years, down to 396 B. C. It is possible that Nehemiah was absent from Jerusalem after his twelve years, or after Artaxerxes' 32d year, but a few months, and also possible that he was gone a few years, during which time this worship was abandoned; but it is certain that it was restored during the kings' reign—that is, between 405 B. C., and 396 B. C., thus ending

the 2,300 days between 1896 A. D., and 1905 A. D. Here is a cycle of nine years; but the early part of the cycle is the more probable point. Perhaps a little indefiniteness is purposely left in the record to agree with the waiting attitude of the church.

It is sometimes objected that the word "sacrifice" in the vision is supplied; but it is correctly supplied; for in speaking of the same power symbolized by the "horn," the angel told Daniel, "He shall cause the sacrifice and oblation to cease" (Dan. 9: 27), and here the word "sacrifice" is not supplied, but is in the original text.

SANCTUARY CLEANSING.—"Dear Bro. Sheldon: Will you please state what you understand by the cleansing of the sanctuary? Dan. 8: 14."

#### REMARKS.

The sanctuary to be cleansed, or "justified," Margin, is the particular one under consideration in the prophecy—not a sanctuary, but the sanctuary distinctly named in the prophecy, as being desecrated by a symbolic horn: "He magnified himself even to the prince [High Priest] of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary cast down. And a host [an army] was given him against the daily sacrifice by reason of [or, because of] transgression, and it cast truth down to the ground, and it [the horn] practiced and prospered." This description of the desecrating work of a certain horn that should rise, and obliterate the Jewish sacrificial worship after it should again be restored (for it had no existence then) prompted the query, "How long shall be the vision concerning the daily sacrifice [that this horn should take

away] and the transgression of desolation (produced by this horn) to give both the sanctuary and the host (Jewish host) to be trodden under foot?" The reply is, "Unto 2,300 days; then shall THE sanctuary be cleansed,"—the very one under consideration, and no other—the sanctuary in Jerusalem.

In this vision the prophet saw that the daily sacrifice, which was then extinct, was to be restored for a time; that a certain horn should subsequently rise and take it away, and cast down the sanctuary where it had been so long offered; that all this was to be because of the transgression of the Jews; that thenceforth a long desolation should follow. How long the two then future events—the daily sacrifice to be restored and then taken away, and the desolation to follow? The aggregate is given as 2,300 days. Then the desolation should end.

The term here rendered sanctuary, means a "place set apart"—set apart for divine worship; set apart for that kind of worship required by God after the typical law has expired; set apart as the place for the manifestation of the shekinah glory among men; and will hereafter be the central point of divine manifestations, enclosed by the new Jerusalem, shrouded by the glory of God, shining over the earth at large.

The sanctuary was pre-eminently the divinely appointed central place of worship; but its restoration will not involve the restored typical form of worship which has served its purpose. Even after the resurrection, God says: "I will set my sanctuary in the midst of them forevermore" (Ezek. 37: 26); but preparatory to this, another prophet foretells the obliteration of carnal kingdoms on earth, saying: "For

the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted: (then) the glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious." Isa. 60:12, 13. This cleansing is due when the judgment comes; and then, though the restored sanctuary will be in Jerusalem as of yore, the kingdom will be "under the whole heaven," occupied only by saints immortal. The King of glory will have his central seat in the cleansed sanctuary forever.

This Jerusalem sanctuary was then spoken of by Moses at the beginning of Israel's nationality: "Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in; in the sanctuary, O Lord, which thy hands have established" (Ex. 15:17); and David adds: "And he brought them to the border of his sanctuary, even to this mountain, which his right hand had purchased" (Ps. 78:54); and there God dwelt among men for centuries in the shekinah glory between the cherubim in Mount Zion, which mount is here styled "the border of his sanctuary," or its outskirts—the container of the sanctuary, instead of being the sanctuary itself—and there the Lord will hereafter dwell in person when the sanctuary shall have been cleansed: "For the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest forever: here will I dwell; for I have desired it." Ps. 132:13.

Not as it is, in its polluted state, but as it will be, delivered from usurpers, and "cleansed" from its



pollution. And when the cleansing time is due "He will thoroughly purge his floor" (Matt. 3: 12)—not a little part of it, but the whole—purge it from death; then, though the cleansed sanctuary will be in Jerusalem, all its surroundings will be adapted to its restored state, when "the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously"—the whole earth will be new, and freed from pollution.

#### THE LITTLE HORN OF DANIEL VII.

When did it rise? That is, when did it reach its supremacy? Various dates have been assigned by honest prophetic students, but they all cannot be right, and yet some date must be right, and when found will throw light upon our pathway, enabling us to see our proximity to the coming of the promised kingdom, provided this horn really symbolizes the power that was to persecute the saints for 1260 years.

Let us read the prophecy carefully concerning its rise and character. Said Daniel: "I considered the horns [the ten horns], and behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and behold, in this horn there were eyes like the eyes of man, and a mouth speaking great things." Dan. 7:8. Here we simply learn that this horn arose among the ten, and plucked up three of the ten to make place for its own supremacy. In the angel's explanation it is said: "And the ten horns out of this kingdom are ten kings that shall arise; and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. And he

shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times, and the dividing of time."

Here we have the following order: 1st. This horn should arise after the ten. 2nd. It should next pluck up three of the ten. 3rd. Next in order should be its career of blasphemy and butchery for a "time, times, and the dividing of time."

In the light of this divinely specified order, is it not our duty to begin this prophetic measurement after the work of plucking up of the horns is completed? These horns appear to have stood in the way of his supremacy, and we must begin the measurement with its supremacy instead of its incipient stage; for if we should begin with its incipient stage, we would have to begin away back in Paul's day, as Paul then affirmed: "The mystery of iniquity doth *already* work: only he who now letteth will let [or hinder], until he be taken out of the way." 2 Thess. 2:7.

Paganism was the first form of the hindering power, and Arianism was the last, through the three Arian horns, the last of which was plucked up at least as early as A. D. 554, as all agree. When these hindering horns were uprooted, his supremacy was fairly established. Now his path is clear, and he can change times and laws without opposition, and blaspheme the God of heaven, and begin his war on the church; in short, the hindering power being removed, which had so long held him in check, he can have his own way without restraint. This is his supremacy. Why not

begin the measurement here? If we begin it with the first persecution that we can find prior to its supremacy, it would certainly have ended the 1335 days long ago, if they begin with this measurement. The last horn contested the supremacy of this power for about fifteen years before being exterminated in the contest; then the hindrance was removed, and Papal supremacy was established by force of arms, and a stake is driven from which to reckon.

If we begin the 1260 days with the extermination of the last of the three horns in A. D. 554, they would close in A. D. 1814, when the Holy Alliance proclaimed universal religious toleration—thus legally taking the saints out of the hands of the papacy. Local edicts of toleration had been previously issued—as, for instance, that of Austria—but these local decrees were not general, but limited affairs: but this was issued by a combination of the strongest powers on earth. This looks like a fit place to end the 1260 days.

If we begin the 1335 days at the same starting point, we see not how to carry them beyond 1889 at the furthest. While we would be neither too definite, nor too sanguine, we would concede to God his right to put prophetic measurements into the Bible, and admit the right of the saints to respect them in spite of past incorrect calculations.

We deplore the efforts of some to depreciate, and even to abrogate Heaven's time measurements. If our eagerness to learn the earliest possible time for redemption has led us to begin our measurements with plausible starting points which were really too early, and consequently to end them too soon, this in no way invalidates the fact that such measurements

are really in the Bible, and placed there for a purpose too; not to prove forever a blind enigma to the church, but to benefit it by throwing light upon its pathway sufficiently strong at least to augment her watchfulness, and to remove extreme indefiniteness. We have not been mocking the world with cunningly devised fables in presenting the prophetic programme, even if we have been premature. The end is surely upon us.\*

#### THE TWO-HORNED BEAST.

“BRO. WM. SHELDON:—I want to know what you consider to be the fulfillment of the “two-horned” beast of Revelation. Do you consider it to be the Popes? Some claim one thing and some another.

“V. F. HUNT.”

#### REPLY.

For long years we have believed, and still believe, that the civil and ecclesiastical elements of Papacy are presented by a double symbol in Rev. 13—the civil element being foreshadowed by a ten-horned beast, and the ecclesiastical element by a two-horned beast—just as a double symbol is employed in the 17th chapter for the same purpose; a ten-horned beast to represent the combination of civil papal powers, and a woman seated upon this civil beast, to guide it, being a symbol of the ecclesiastical or church power, “reigning over the kings of the earth.”

The two horns doubtless indicate the spiritual and

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\* “The three kingdoms ‘plucked up’ by this ‘little horn,’ as all prophetic expositors agree, were, . . . ‘the *Exarchate of Ravenna, Lombardy, and the State of Rome,*’ which fell into the hands of the Papal See . . . respectively in A. D. 730, 755, and 774.”—*Shimeall*, p. 157. We here suggest, only, that “the little horn” must *already* have been *up*, when “*before him* there *were* three plucked up.”

civil power of this church beast; for it had a temporal kingdom—including “the territories of Ravenna, Bologna and Ferrara”—over which the head of the Papal church ruled as a temporal prince for centuries, besides exercising spiritual authority over other kingdoms. This beast existed in the days of the ten-horned beast, for he “exerciseth all the authority of the first beast *in his sight*” (*Revision*), and makes an “image” early enough to “cause that as many as should not worship the image of the beast should be killed;” so the two-horned beast does not rise *after* the persecution, but *before* it.

#### THE TIME OF TROUBLE.

1. Will it be upon the saints, or only on sinners? “And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.” Dan. 12: 1. As the saints are “delivered” when Michael stands up, and as deliverance will not bring trouble, the trouble must be on the class not delivered—on the wicked. There is no intimation that the saints shall share this trouble for a while, and then get deliverance out of it, but the deliverance comes at the time the trouble comes.

2. The time of trouble does not precede the standing up of Michael, but commences at that very time, and is caused by that remarkable event that also brings deliverance to the saints, in agreement with the words of Jesus: “And then shall all the tribes of the

earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds." Matt. 24:30. Here is trouble on the wicked produced by the same event that brings deliverance to the saints. The saints do not share the trouble at all, nor does the trouble exist along time before the deliverance; but the trouble for one class, and the deliverance for the other class, come simultaneously—one event bringing both results. One shall be taken and the other be left—left to experience this trouble; for when he comes "every eye shall see him; they also that pierced him: and all kindreds of the earth shall wail because of him." This will indeed be a time of trouble hitherto unparalleled in this world's history. It is the day of wrath. The saints have all left. Sinners only remain.

At the destruction of Sodom Lot must flee to Zoar before the outpouring of wrath, for the angel said to him: "Haste thee, escape thither; for I can do nothing till thou be come thither." So the saints will leave before the sinners' fiery ordeal is inaugurated. At the time of the flood Noah must enter the ark before the terrible storm began. So the saints will first enter the New Jerusalem chambers—then the wrath of God will be displayed against his enemies. When sinners see that the day of wrath has dawned, their trouble will begin; but it will culminate in the second death, in the lake of fire.\*

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\*Editor Stockman endorsed this article, quoting twelve lines of it.

## CHAPTER XXXIV.

### ON ADVENTISM.

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#### THE ADVENT MOVEMENT, WAS IT OF GOD?

Men of the world propound this question, and have a right to do so. Our ecclesiastical neighbors propound it, and it is their duty to ask the question, and also to wait for an authentic reply. Shallow Adventists sometimes reiterate the question in doubtful tones—Was the Advent movement of God? While we would not for a moment insist that everything that has been coupled therewith has had the stamp of divinity upon it, but freely grant that many human appendages, needless excesses, disastrous extremes and ruinous abuses have been grafted on to it through the blind zeal of misguided friends, still we insist that the *message itself* was of divine origin. Without arguing the question fully, we here hint at some of the reasons for our conclusion.

1. It was in fulfillment of prophecy. Before the coming of the heavenly Bridegroom a cry was to be given, "Behold, the Bridegroom cometh, go ye out to meet him!" And not only was this cry to be given *before* the coming of the Bridegroom, but long enough before for all of the virgins to trim their lamps, or to investigate their Bibles—a work preceding the close of probation, and doubtless covering a term of

years, while oil is to be obtained, some wisely obtaining it, others foolishly omitting to do so till too late. Analogous to this proclamation is the announcement of the symbolic angels between the sixth and seventh trumpets, "Time shall be no longer." Such a thrilling message was due, and such a message accompanied the Advent movement, and this message was either the genuine or the counterfeit; if it is the counterfeit, then the genuine, a similar move, is *yet to come*; and if it is the counterfeit, it is not a strange thing to have counterfeit put in circulation before the genuine is issued? But if the Advent movement is of God, we should not belittle it because of its unpopularity among men, nor fail to do all in our power to give it the impetus due the last sacred message to mortal men. We are the custodians of this great message, and must not put it under a bushel.

2. It was a movement needed to rectify the confused and benighted eschatology of the church—to count out the traditions that had been so extensively substituted for truth, concerning a disembodied emigration to glory before the judgment, and inherent immortality independent of Christ—and to restore the good tidings from God to men the promise of a kingdom to come on earth after the resurrection and return of Christ, by virtue of a restitution, when the new heavens and new earth shall be enjoyed by the saints of every age, clothed with immortality. These God-given truths, so long obscured, belong to the true gospel; and this great announcement of the coming King to establish his promised kingdom, has led to a separation of the chaff from the wheat, or of tradition from the gospel, and that work is still progressing, and



will progress till the end. The Advent movement is not ended, but is onward. Let its friends pause to inquire, Is it of God? and then act their part well. We have work to do, from the least to the greatest in the list, and should be about it everywhere and constantly.

AN ANCIENT DOCTRINE.—Men are anxious to establish the antiquity of human systems. So while the land is being flooded with modern substitutes for truth, we call to mind the fact that rejected truth bears the infallible brand of antiquity—especially that despised truth of the Lord's coming. Instead of being originally a New Testament doctrine, the theory of the Lord's coming shines out in distinctive clearness even in the Old Testament as well. It is the most ancient theory on record.

1. It is hinted at in the first promise that saluted the ears of fallen man, that the seed of the woman (Christ) should bruise the serpent's head; for though that seed appeared over eighteen hundred years ago, the *bruising* is yet future; and this bruising involves the coming back of the now absent Seed. And he will return with deific power to crush the foe of fallen man.

2. Enoch made a clearer prediction in the seventh generation from the creation of Adam: "Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all." Here Enoch not only announces the *fact* of his coming, but also the *object* of it—"to execute judgment"—thus rebuking the theory which places the judgment this side of his coming. The faith which couples the judgment with the Lord's coming is thus shown to be as old as the announcement of his coming itself.

3. Job, too, foresaw this event, and cried out, "He shall stand at the latter day upon the earth," and then he affirms, "In my flesh shall I see God." The "latter day" will bring the Redeemer to awaken the holy sleepers. "Thou shalt call," said Job, "and I will answer thee." What a "call" that will be that shall break the slumbers of death; and what an "answer" that will be, too, ringing through the vast empire of *hades*—not from the lips of a resurrected Job merely, but also from the lips of all the awakened saints, like "the voice of many waters," combined with the voice "of mighty thunderings," saying, "Alleluia."

4. Another Old Testament prophet inquires: "Who may abide the day of his coming?" The fact of his coming is here set forth, with the intimation that some will be found unready for the event. And elsewhere this is more than intimated: he comes to the joy of his friends, and to the dismay of his enemies.

5. In vision Daniel beheld "one like the Son of man," who "came with the clouds of heaven," to whom there was given a "kingdom" of perpetual duration. He is elsewhere called by David "the King of glory," and by Isaiah "the King in his beauty." Though now in heaven, he is destined to come back to earth, and "reign in Mount Zion, and in Jerusalem, and before his ancients gloriously;" and then will be fulfilled the prophetic statement made in the second Psalm, and made applicable to Christ by New Testament writers: "Yet have I set my King on my holy hill" of Zion.

6. The prophet Zechariah also cries out, "The Lord my God shall come, and all the saints with thee;"

and affirms, "The Lord shall be King over all the earth." This statement recognizes the fact that earth's future King is now in heaven, and destined to come therefrom hereafter.

7. And the Lord speaks through the prophet Malachi concerning the day when he will gather the obedient ones as his treasure, saying, "They shall be mine in that day when I make up my jewels, and I will spare them as a father spareth his only son that serveth him;" and then says to the wicked, "*Then shall ye return and discern between him that serveth God, and him that serveth him not.*" When the saints shall be robed with immortality, and be caught away to meet their Lord, the wicked will discern a difference between the destiny of him that serveth God, and him that serveth him not.

We have thus presented a sample of Old Testament Adventism, without reference to New Testament testimony. In consideration of the abundance of testimony on this topic, so clear and positive, it is a wonder that everybody is not looking for a King to come from heaven to reign on the earth hereafter forever. Nor is this doctrine new to the Christian church in its earlier history, though so extensively repudiated at the present day. The poetic Wesley could sing—

"The church in her militant state  
Is weary, and cannot forbear;  
The saints in an agony wait,  
To see him again in the air:  
The news of his coming I hear,  
And join in the catholic cry,  
Lord Jesus in triumph appear,—  
Appear in the clouds of the sky."

And Dr. Watts could cry out—

“Lo, what a glorious sight appears  
 To our believing eyes;  
 The earth and seas are passed away,  
 And the old rolling skies.  
 The God of glory down to men  
 Removes his blest abode—

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Attending angels shout for joy,  
 And the bright armies sing,  
 Mortals, behold the sacred seat  
 Of your descending King.”

Finally his poetic spirit thus gave vent—

“How bright the vision, O how long  
 Shall this glad hour delay?  
 Fly swifter round, ye wheels of time,  
 And bring the welcome day.”

More of this scriptural enthusiasm is needed in the church to-day.

IS THERE A CAUSE?—We are standing out before the world as a distinct and peculiar people in point of faith—a “spectacle to the world,” a “sect everywhere spoken against,” with every man’s hand against us—an unpopular people. Is there a cause why we should occupy this position? Are we really the custodians of a sacred message that cannot receive due prominence without this stand on our part? A message that cannot be made aggressive on any other principle—that ignores hand-cuffs, gags, bribes, compromises—a message that is due this last generation, has compelled us to take this stand that it may be made duly conspicuous. If there ever was a reason why we should become a distinct people, in order to

properly proclaim a smothered message, that reason still exists. The fact that we have fought ourselves into favorable recognition by our former opposers, in no way argues that we should merge into their bodies, to carry dark lanterns, to put our light under a bushel nine-tenths of the time, to violate our own sense of duty in order to keep peace, or else to fight the old battle over again, and finally to come out anew where we now stand to have liberty to preach our faith fully and faithfully.

A brief reminiscence will refresh the mind with the struggle we had for the right of free speech upon the nearing Advent, compelling us to take an independent stand, even before we had seen the light on the life and death question—a theme hated even worse by our opposers—and the church cannot be found on earth where these principles would long be tolerated in their full strength continually, proclaimed as among our people. If we were right in taking the stand we did, we are right in *maintaining* it, and wrong in deserting it. It is true that we could get more human honor and salary on another line; but is fame and finance the potent consideration? If we were wrong in taking an independent stand at first, in order to proclaim our convictions concerning the nearing Advent, instead of allowing gags to be put into our mouths, then our early foes were right in opposing this message, and trampling it into the dust, and consequently the message itself was wrong. But if the message itself is right, minus its human appendages, the stand taken against it was wrong, and the stand taken for it was right; and if right then, it is still right, and ever will be right.

There is, therefore, a cause for our distinctive stand.

Our work is not yet done, nor will it be ended till the Master comes. He would have us faithfully giving meat in due season to the household of faith: "Blessed is that servant whom his Lord when he cometh shall find so doing." If found crying, "My Lord delayeth his coming," the devine anathema will be incurred instead. It is not a matter of indifference with Christ whether his friends are indifferent to the question of his future coming or not. Having taken so much pains to present signs of his near return, he would not have his friends close their eyes to the evidence thus furnished. And this evidence must not be kept in a corner, but sounded out, not faintly and fearfully, but as a sacred message which has the right of way, and not to be subordinated.

We are glad to recognize the fact that there are some individuals in the ministry connected with the various religious bodies who are more or less interested in the themes of conditional immortality, and the return of Christ to reign on earth renewed; but usually they are like chickens just hatching out, having just picked their shell enough to peep a little, or perhaps are running with the shell on their backs, but seldom get out far enough to crow much—and if they do, an ecclesiastical rumpus is pretty sure to be inaugurated; but a man with this Advent faith can be tolerated in some localities, provided he holds it secretly, or at least presents it but meagerly. While some *in* these bodies are seeing the light, *as bodies* they will never herald the Second Advent near, any more than the Jewish church, after having once committed themselves against the first Advent message, would subsequently as a body accept it—"many of the priests became obedient to

the faith," but the *body at large* never changed their standing; and those priests finally had to join the new interest, instead of wasting their time in attempting to reform the old; and indeed, the modern religious bodies will not tolerate much of an effort for *their* reform—it is about all they can do to tolerate a *belief* in these sentiments, without allowing them to become aggressive; so our existence as a body is necessary to an aggressive spread of the great message which has made us a prophetic people. Yes, there is a cause why we exist, and why we should continue to do our specific work, and do it earnestly, for it will soon be finished.

## CHAPTER XXXV.

### CONDENSED TABLE OF BIBLE CHRONOLOGY.

(From manuscript in Eld. Shelbon's Bible.)

EVENTS.	INTERVALS.	YEAR A. M.	YEAR B. C.
Creation			4093
Flood	1656	1656	2437
In Ark	1	1657	2436
Terah's death	427	2084	2009
Abram migrates	1	2085	2008
Covenant of circ'n	24	2109	1984
Exodus	430	2539	1554
Temple f'nd'd (full)	579	3118	975
Rem'd'r Solomon and kings, to Je- hoiachin, 3mo. }	417	3535	558
Captivity	70	3605	488
Cyrus' 1st year	1	3606	487
The 69 Weeks	483	4089	4
To A. D. Era	4	4093	Era Begins

Messiah's Birth in August, B. C. 4.

Messiah's Baptism in February, A. D. 28, when 30 and a fraction over; thus,—3 y. 4 m. in B. C., and 27 y. 1 m. in A. D.—30 y. 5 m. of age.

Six thousand years from Creation ends in A. D. 1908 (apparently at the Vernal Equinox, March 21), thus:



6000—4093+1--1908. Or, as the creation year began at the Vernal Equinox, 4093 full years from thence reach to Vernal Equinox in A. D. 1; and 1907 years more (to bring the 4093 up to 6000) give V. E. 1908 A. D.

Christ's birth, August. . . . . B. C. 4.

Christ's baptism, February. . . . . A. D. 28.

Crucifixion . . . . . A. D. 30—A. M. 4121.

Jerusalem's Fall . . . . . A. D. 70—A. M. 4161.

The above is taken from Eld. Sheldon's manuscript tables pasted in his Bible. Now the writer of these pages is going to state a very remarkable thing,—the *thing* he finds in another manuscript table in that Bible,—but with no *remarks* on the significance of it. These tables and notes were intended for Elder S.'s own use, only; and he would understand their significance without having it written out there.

The writer thinks he does also. He does not agree with Eld. Sheldon (at least as yet) as to the year of creation, and consequently the end of the 6,000 years; but, while having fixed upon a different year, he had arrived at the conclusion that, almost certainly, the true creation year would be *astronomically marked*. In this way: when the earth was started, at the beginning of "the years of the generations of Adam," it would be at an appropriate astronomical starting-point. Such a point has been universally considered to be an *equinox*; and there the years of the most ancient history were begun. Whether it was the *spring* or the *autumn* equinox, authorities are about equally divided. But let that point rest, for the present.

It also seems almost certain that the moon, also,

would then be at her proper starting-point; namely, that it would be *new moon*; that is to say, the moon would be in conjunction, or in line with the sun. And, thirdly, it would be on the *first* day of a *week*. Not necessarily that the six days of creation were 24-hour days; but that, whatever they were, it would be so arranged that six 24-hour days back from the end of the sixth *creation day* would measure back to the beginning of a *Sunday*, on which it was *both* new moon and an equinox. "As for God, his way is perfect" (2 Sam. 22:31; Psa. 18:30).

Therefore, when I saw Eld. Sheldon's creation-year marked as having "V. E.," that is, vernal (or spring) equinox; and "N. M.," that is, new moon; *both* on "Apr. 23," I understood its significance.

And more. His *Exodus* year, A. M. 2539; and his *Crucifixion* year, A. M. 4121, are also marked as having the new moon and the spring equinox upon the same days; namely, Apr. 4, and Mar. 23, respectively.

I have "assayed" to test the correctness of the above; but not being familiar with "Saul's armour"—or Eld. Sheldon's books—I cannot detect any error, yet, in the above astronomical statements. From the data at hand, they seem to be possibly correct: so we think it duty to give them here, that they may be examined and tested more thoroughly by others.

As to the period of 6,000 years, Mr. Shimeall, in "Our Bible Chronology," has said: "It is fundamental to a correct understanding of the subject,"—of the claims of the Hebrew and Septuagint chronologies,— "that we show, BY SCRIPTURE, that all God's purposes relatively to the world and the church, as connected with the developments . . . of the great plan and

work of human Redemption, were, in the purposes of God, *to be limited to the precise period of 6,000 years.* . . . The predicted events which *follow* those that terminate 'the times of the Gentiles,' at the end of the 6,000th year from the creation and fall, relate, for the most part, *to those which fill up a short UN-CHRONOLOGICAL interval that is to elapse*—a season of unparalleled tribulation, for which see Dan. 12: 1; Mark 13: 19, 20; and Luke 21: 25, 28—between the close of the 6,000th year, and the final establishment of the [universal] reign of Christ during the seventh thousand years of Sabbatic rest." (p. 80.) Mr. Shimeall proceeds to quote from the Jews before Christ, and the early Christian fathers, etc., showing their understanding of the Scriptures on this subject; and that though the Scriptures do not give *direct* testimony to this, yet they do give typical and veiled testimony which is sufficiently conclusive.

In fact, the times and seasons of the second Advent were designedly veiled in obscurity at first, and were to be so—"closed up and sealed till the time of the end;" and even then, "none of the wicked shall understand; but the wise shall understand:" not by a light blazing forth all at once, but "knowledge shall be increased," gradually. That is, to those who have ears to hear, "the wise," or instructed. Dan. 12: 10—A. A.

## CHAPTER XXXVI.

### CLOSING WORDS.

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In closing this volume we are especially impressed to address a few words to OUR YOUNG PEOPLE, on whom will soon fall the responsibility of keeping the gospel banner of last day truth afloat.

The pioneers of our cause are nearly all dead. To those still living who will read this narrative, memories of by-gone years will be revived by its perusal, and possibly a longing for "the good old times" of youthful vigor may come to their hearts. Our heart goes out in deepest love to all the veterans of our God-given cause, and if any such be helped or blessed in any small degree by this narrative, the Lord will have the praise.

Our middle-aged have a work still before them, and we shall be glad if by perusing this volume they receive a lesson of loyalty, steadfastness, and a deepened love for the prophetic and other present day truths, which Providence to-day entrusts to their care. Give the trumpet no uncertain sound, but faithfully and earnestly continue to help warn the people of their nearness to earth's final doom.

Dear young readers: much of this book was written with *you* in mind, especially to benefit *you*. Shall not its lessons by example, in devotedness, diligence,

and perseverance in furthering our precious truths (though more unpopular then than now), help you to follow in the same pathway? Young ministers! young brethren! young sisters! how we pray that you may so study and know the Word of God that its light may shine out brightly in your daily life, and so fill and thrill you, that you will be, in the future days of time left to us, zealous, earnest, fearless advocates of the distinctive truths held so dear by our forefathers, and which are now being left to our care for promulgation.

Do they mean anything to you? Is there anything in them that appeals to you, inviting, urging, demanding, *your* best energies, talents, time, money, influence? May the Spirit of the living God so rest upon you, dear young people, that it may show you what these truths mean to you and to the world, and help you to realize your responsibilities to your God, yourself, and to those around you; thus fitting you to perform the coming duties in a manner that will assure this people that our precious cause will not be allowed to suffer in your hands, but will still be advanced and extended.

Oh, that the lessons of the life and labors of William Sheldon might be so impressed upon your minds as to lead you all out into the Lord's service, in just the manner and place the Lord would have you! Then should his life still be fruitful of good.

Young people, in William Sheldon you had one of your best friends. When, in 1891, at Savannah, Ill., the denominational young peoples' work for Adventists was organized—the Society of Loyal Workers—he was the first to advocate its formation.

the first to encourage. He always looked on you with a heartfelt interest and watch-care, which never abated, but deepened while life was his. Your progress was a cause of rejoicing to him. When others were fearful he did nothing but encourage. In his death you lost a personal friend and brother. May the record of his life be an inspiration to each of you, leading you to be **LOYAL WORKERS** in the fullest sense of these words. Loyal Workers: love, cherish, respect, and lighten the hearts and burdens of all the veterans of our cause, who are still spared to us. May this be to you a pleasure. They have borne what you and I know little or nothing of: honor them for it, with all sincerity.

To our readers, one and all. May the Lord's blessing attend this simple narrative, written under circumstances of a discouraging and even trying nature; but may the Lord over-rule all to the everlasting good of our readers.

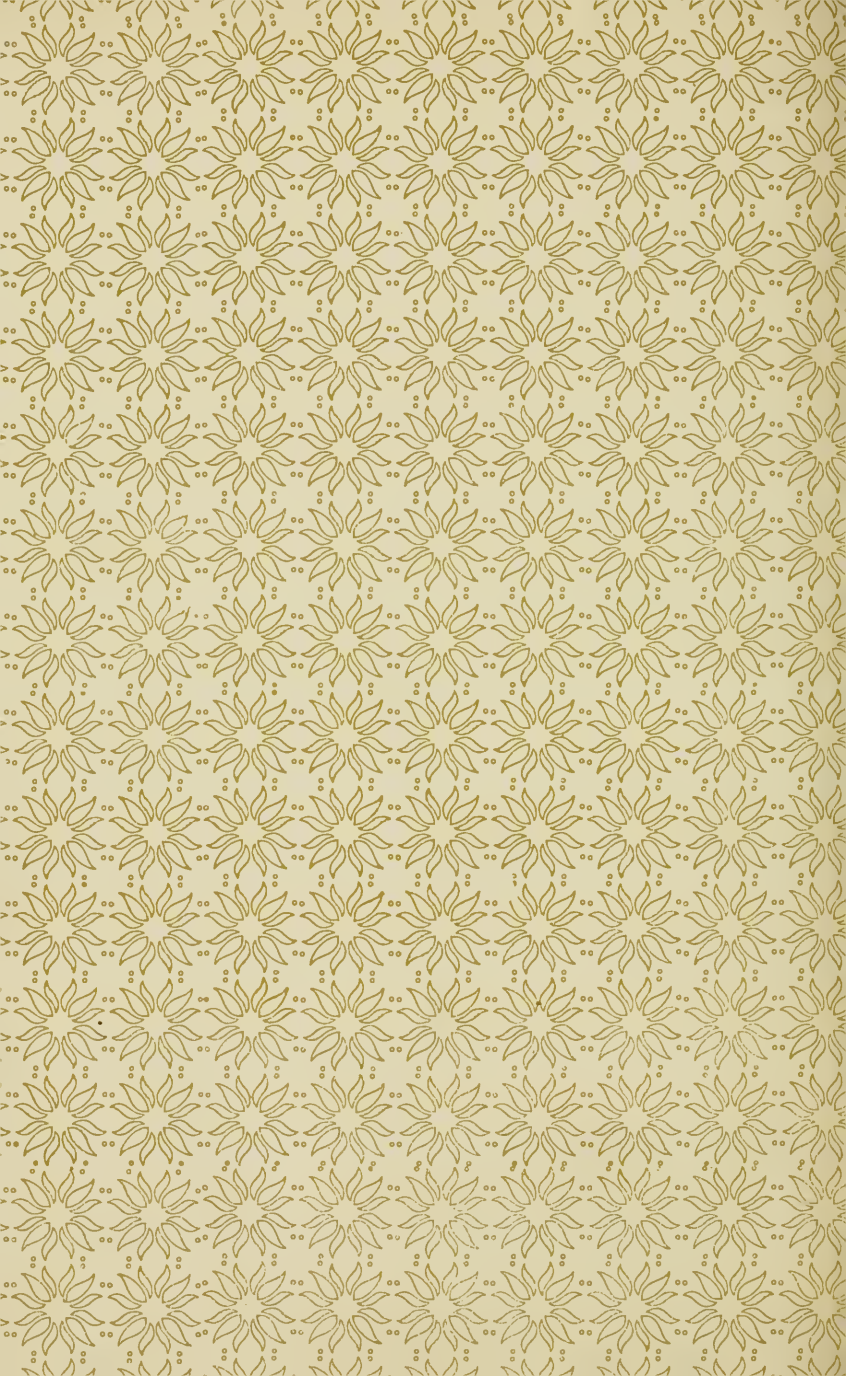
"And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever."  
Dan. 12: 3.

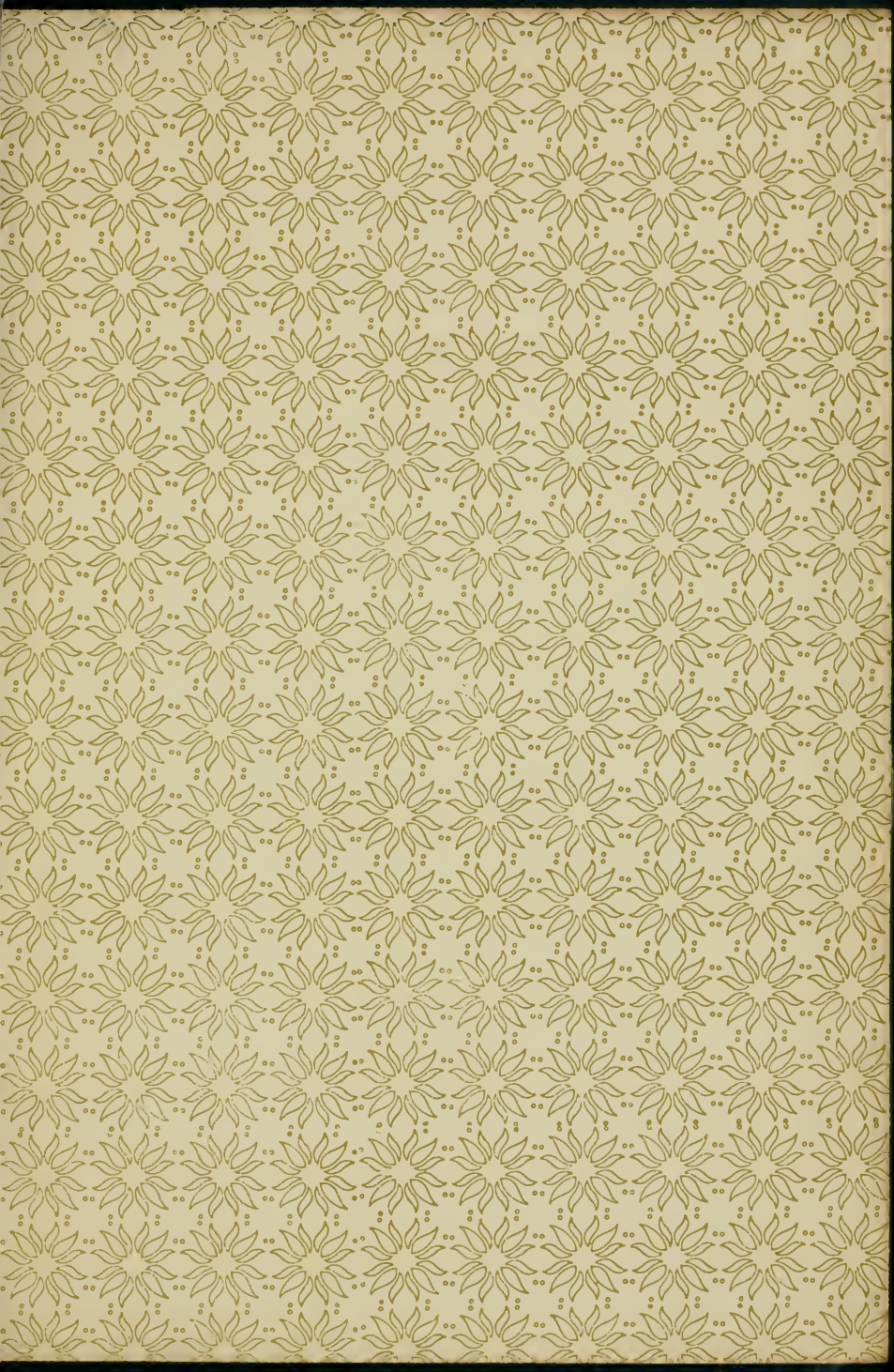












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THE LIFE AND LABORS OF WILLIAM SHELDON



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